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GOOD
NEWES
FROM
CANAAN.

Full of heavenly comfort
and consolation, for all those that
*are afflicted either in bodie
or minde.*

With a prooffe of true repentance for
the same.

By *William Cowper*, Minister of Gods
Word, and B. of *Galloway*.



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TO THE
RIGHT WOR-

SHIPPVLL, JOHN

MURRAY, one of his

*Maiesties Bed-
Chamber.*

Right Worshipful, be-
ing so far obliged to
his Maiesties fauour,
as I confesse I am ne-
uer able to requite
it, I can of dutie doe no lesse, then
with *David*, shew such kindnes as
I may to *Aephibazeth*, for *Iona-*
thans sake, that is, take mee to the
lowest, where I cannot reach to the
highest, endeououring to loue and
honour all such, as I can know are

A 3

be-

The Epistle

beloued of his Highnesse, specially whom God hath called to serue and attend his Maiestie, and the more neerely by calling they stand in this seruice, the more entirely shall mine affection be toward the. Among these, as God hath honoured you to be one; so is there reason why these, who loue you, should thanke God for you, not so much for your place of preferment, as for your fidelity in it, these foure and twentie yeares, by which you haue deserued the commendation of a faithfull seruant, and encrease of your Masters fauourable affection towards you.

It is a common speech, that familiaritie breeds contempt, & most excellent things by consuetude become the lesse regarded, but this holds not alwayes true, for of such as are wise, a knowne & tried good is liked, euer the longer, the better. And I doe so verily thinke of all his Highnesse loyall seruants which attend

Dedicatorie.

tend his Maieſty, that as they know better then others by long experience the rare qualities, wherewith his Highnes is endued from aboue; ſo they eſteeme much more of his Maieſtie then others can: yet is it not amiſſe they ſhould ſtill be wakened with warnings, who haue ſuch an incomparable iewel in their keeping, as is called by the Prophet, *The breath of our noſtrils*; and in whom, not onely theſe famous kingdoms vnder his Highneſſe dominion, but all the Churches in Chriſtendome haue ſuch intereſt. In the conſeruing of *This one*, in whom vnder God wee are all conſerued; no circumſpection, no care, no vigilancy, no ſeruice can be ſufficient.

It was a iuſt imputation of *Dauid* to *Abner*, and his fellow Captaines, that their Maſter, King *Saul* being ſleeping, they were careleſſe of him, and ſuffered *Abiſhai*, who both would and might haue ſlaine

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1. Sam. 26.
16.

him, if *David* had not stayed him, to take away his speare, and put from his head, *Yee are worthie* (said he) *to die, because yee haue not kept your Master, the Lords annointed.* But heere, as there is no comparison betweene that cursed King, and our sacred Soueraigne: so the superexcellencie of his person makes the least omission of any dutiful attendance in such as are called vnto it, a double offence.

Pro. 14. 35

Pro. 16. 16

Alexander the Great being enquired of where his treasure was, pointed with his finger to his friends, and domestique seruants; and indeed, where they are faithfull, they are singular blessings of God: for as *Salomon* saith, *The pleasure of a King is in a wise seruant.* And againe, *Righteous lippes are the delight of Kings, and the King loues him that speakes right things.* *Amicus aut seruus fidelis protectio fortis, munitum palatium, vniuersi thesaurus:* A faithfull friend or seruant, is a strong

Dedicatorie.

strong protection, a fenced palace, a living treasure, said *Nazianzen*. Neither doe I thinke that euer *Alexander*, or any Monarch, or King in the world, did countenance and credit such as serue them, more confidently and louingly, then the King of Britaine doth such as attend his Highnesse, which cannot but oblige euery loyall heart the more carefully and willingly to serue his Highnes againe.

And this, as in regard of your Christian profession is most seemly for you, it being a duety the Apostolique Canon requires of all Christian seruants, *That they should please their Masters in all things, shewing all good faithfulness, that they may adorne the doctrine of God our Saviour*; so is it also fitting for that place wherein ye stand in the world, that ye may be answerable to that fidelitie in his Highnes seruice, for which your Honourable predecessors haue beene greatly praised

Nazianzen.
Orat. 22.

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praised before you. For it is known that the honourable house of *Cokepoole*, whereof ye are a sonne, being a principall family of that ancient, populous and flourishing tribe of *Murray*, notwithstanding their dwelling be in a part of the Kingdom, of olde greatly giuen to misorder, troupes of rebels compassing them on euery side; yet did they still retain the honorable state and fashions of other honourable houses in the land, their house euer being a terror to the euill, a refuge to the good, a barre to the aduersarie, and a publique example in most turbulent times, of loyaltie to their Soueraigne. Thus haue they liued vnstayed in honour, feared of the worst sort, loued of the best, euer gracious to their King, neuer blotted with the remission of any offence done against his Crowne, but alway beautified with manifold proofes of their fidelitie in his Highnesse seruice; wherein

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wherin sundrie of them haue borne honourable offices both in Court and out of it, vnto this day. And all these, by their example prouoke you to leaue the name of that house as honourable for your part, as you haue receiued it from them: which as hitherto you haue done, so I hope for the time to come it may happely be enlarged, but shal neuer be impaired by any deed of yours.

And hereunto (right worshipfull) remember it is pietie and the true feare of God must aduance you. God hath conioyned these two precepts together; *My sonne feare God and the King*: he cannot keepe the one who violates the other; therefore your loue, feare, reuerence, and fidelitie toward the King, must be grounded on your loue and feare of God. Keepe alway within you a humble heart; for beside that it is the way to honour, it will keep you from falling. Among many priuiledges, where-
with

Pro. 24. 21.

The Epistle

with humilitie indues such as possesse it, this is one, *Humilis non habet unde cadat.* Thinke frequently vpon your end, make readie ere it come vpon you; it is no wisdom to begin to prepare, when of necessitie we must remoue. The foolish men of the world, *de mortalibus immortalia cogitant*, dreame of immortallitie in mortall things: but looke you to others who haue bin great before you and now are not, and by them learn to be wise. Liue at continuall enmitie with sinne; this is the onely enimie that is able to hurt you; subdue it and ye shall feare none other. Such sins as you haue done, vndoe them by godly sorrow; such as of weakenesse you may doe, preuent them with godly care. Keep so your Court on earth, that you still learn to be a Courtier in heauen, holy in life, seruient in praier; by these hath a man fellowship with God, and access to the Throne of the heauenly King, to
speake

Dedicatorie.

speake to his Maiestie when hee
pleaseth. In this holy disposition,
if this my little Treatise may serue
any way to confirme you, I shall be
abundantly contented. I haue de-
dicated it vnto you as a token of
my loue, for the good which is in
you toward all that feare God, and
your courteous fauour shewed to
my selfe in particular. And so
hoping that with as good
an hart ye will accept
it, as I do offer
it. I rest,

Your owne in Christ Iesus,



William Cowper,

B. of Galloway.

PSALM. 18. 19.

Come and let vs reason together, saith the Lord: Though your sinnes were as crimson, they shall bee made white as snow: though they were reddie like scarlet, they shall be as wooll.

If ye consent and obey, ye shall eate the good things of the land.

<p>  </p>	<p>  </p>





GOOD NEWES
From CANAAN.

My helpe is in the Name of
the LORD.

*To him that excelleth. A Psalm
of DAVID, when the Prophet
NATHAN came vnto him,
after that hee had gone in vnto
Bath-sheba.*



THE inscripti-
on of this
Psalm being
considered,
will let vs see
that it is a
Psalm of Repentance, made
B by

*This Psalm
is a Psalm
of Repen-
tance, and
the use of it
is threefold.*

I.

*A preserua-
tive to keep
vs that wee
sinne not.*

by *Dauid*, after hee had defiled the wife of *Vriah*, and murdered *Vriah* him selfe. It serues vnto vs for this threefold vse. First, as a preseruatiue to keepe vs, that we fall not into the like sinnes; for why shall wee commit that, which we see by example of others, will either commit vs to eternall damnation, or at least breed vs much griefe, paine and dolor, before wee can bee quit of it? This sinne of *Dauid* thorough Gods mercie, preuailed not against him to damnation, yet yee see what anguish of Spirit, what terrour of minde, what sighing, what teares, what roaring night and day he sustained, before hee could bee deliuered from it, and find him selfe restored

stored to his former ioy ! thus shall all flesh finde it, that the falles momentarie, and perishing pleasures of sinne, shall haue sorrow in the ende. For the motions thereof are like these Locusts of the bottomelesse pit, hauing faces of men, and their haire like the haire of women, but a taile like a Scorpion, which stingeth vnto the death.

Reuel. 9.

Next it serues as a corroboratiue to keepe such as haue fallen into the like sinnes, that they fall not further into the deepe of desperation, so the Apostle Saint *Paul* saith, that the mercie of God shewed vnto him after that he had beene a blasphemmer, persecutor and oppressor, was for an ensample

2.

A corroboratiue, to keepe such as haue fallen in sin, from despair.

1. Tim. I. 16

*Basil de
peniten.*

Bernard.

vnto all them, who shal in time
to come belecue in Christ vnto
eternall life. Thus the chil-
dren of God, when they looke
to the sinnes of other Gods
Saints recorded in holy Scrip-
ture, doe not hereby confirme
themselues in sinne, but com-
fort themselues against de-
spaire. It is true of them all,
which *Basil* spake of *Peters*
threefold deniall, they are Re-
gistred, *Vt tu quoq; consolationem
haberes*, Let vs meditate vpon
the sinnes of others, as *Bernard*
did; *Omnino propter mansuetu-
dinem qua in te est, domine Iesu,
currimus post te, audientes quod
non spernas pauperem peccatorem,
non horristi confitentem latro-
nem non lachrymantem peccatri-
cem, non Canaanam supplicantem,*

non

non deprehensam in adulterio, non supplicantem publicanum, non negantem discipulum, non persecutorem discipulorum: In odore horum currimus. Surely LORD IESVS for the meeknes which is in thee, we runne after thee hearing, that thou despisedst not the poore sinner, thou abhorredst not the penitent theefe, the mourning sinfull woman, nor the woman of Canaan when shee requested thee, nor the woman apprehended in adulterie, nor the Publican praying vnto thee, nor the Disciple that denied thee, nor yet the Disciple who persecuted thy Disciples, in the smell of these thine oyntments, wee runne after thee.

Thirdly, it serueth as a re-

B 3 sto-

A restora-
tione to raise
vp such as
haue fallen.
Aug.

storatiue to raise vp such as
haue fallen in the same maner,
for here, *Non cadendi exemplum,
sed si cecideris, resurgendi propo-
situm est.* There are many who
delight to heare or reade the
sinnes of God his Saints, as if
they were vnto them *patrocinia
peccati*, defences of their sinnes.
But alas, what folly is this, to
loue that in *Dauid*, which hee
hated in himselfe? *Hoc non est
defensionem parare animæ tuæ, sed
comites inquirere ad gehennam:*
This is not to prepare a de-
fence for thy owne Soule, but
to seeke companions to goe
with thee into hell, flattering
thy selfe that thou art in state
good enough, because thou art
not matelesse: but remembe-
rest not that albeit thou hadst

newer

neuer so many inuolued with thee in the guiltinesse of thy sinnes, what comfort can that be vnto thee, *Non enim propterea minus ardebis, quia cum multis ardebis*, Shall thy fire in hell be the lesse, because many will there burn with thee? Nay, by the contrarie the more matter, the bolder fire.

It were great wisedome to embrace that counsell of *Chrysostome*, that wee should not so much looke to *Dauid* his fall, as to his rising. Consider what he did after his fall, how hee put on sackcloth, how he watered his bed with teares; how he roared night and day, sighing and crying continually till hee found the forgiuenesse of his sinnes, *Sic medicamenta no-*

Great wisedome, to make asher mens sinnes a medicine for vs.
Chrysost. in Matth.
Hom. 27.

Angu.

his de alienis vulneribus faciemus,
 So shall we make medicaments
 to our selues of the wounds of
 others, and not bee like vnto
 phranticke persons, who slay
 themselves with the yrons of
 the Chirurgicalian, by which they
 haue scene him cut the flesh of
 others, he did it of skill for cu-
 ring, and they of their madnes
 for killing.

Three
 things con-
 sidered in
 the inscrip-
 tion of this
 Psalm.

In this inscription of the
 Psalm, wee consider three
 things: First, how *Dauid* goes
 into *Bethsheba* and commits A-
 dulterie with her. Next how
Nathan comes to *Dauid* slee-
 ping in his sinne, wakens him
 and raiseth him vp by Repen-
 tance: And thirdly, how hee
 makes this Psalm, and giues it
 to bee sung publickely in the
 Church

Church as the first fruites of his Repentance.

In the first of these again, there are three circumstances to be considered. The person, the sins which hee committes, and the time. The person that falls is *Dauid*, a man endued with most notable graces of the spirit, a man highly commended of God. A man who before had endured strong temptations, and preuailed victor in them all. Now is overcome, and fallles most fearfully, this should waken vs, to take heede vnto that warning of the Apostle, *He that stands, let him take heede that hee fall not.* In him let vs consider our selues, shall we presume of our strength, when wee see a stronger then wee overcome?

Nay,

I.

The consideration of Dauid his person, who sinned shold make vs feare our owne weaknesse.

1. Cor. 10.

Aug.

Bern.

Gregor. mo-
ral. lib. 2.

2.

Dauids sins
are adulte-
rie, murther
carelesse se-
curitie.

Nay, rather let vs feare our weaknesse, and worke out our owne saluation in feare and trembling, *Sit lapsus maiorum, tremor minorum*, Let the fall of the greater ones make the weaker afraid, *Ille hodie & ego cras*: Hee hath sinned this day, and we may sinne to morrow, let others as they list drawe on sinne by examples; But let vs learne, it is a great point of wisdom, to become wise by example of others, rather then by experience in our selues, thus *Si maiorum casus ad humilitatem nos accingat*, wee shall not readily fall in the like snare of the diuell.

As for the sins hee commits, they are very heinous: first Adulterie, next Murther, by the one

one thinking to couer the o-
ther: And thirdly, with them
both he fals into no small con-
tempt of G O D, that for the
space of nine monethes hee
keepe close his sinne, frequen-
ting the externall sacrifices of
Gods worship, but not touch-
ed in his conscience, with a
sense or remorse for his sinne,
for hee was so farre from being
troubled for it, that when hee
wrote to *Ioab* to expose *Vriah*
to the sword of the enemy, he
willed him not to be troubled
for the matter. Thus wee see
from one sinne he goes to ano-
ther, *Erranti enim nullus termi-
nus*, and so for any thing wee
can perceiue in him, had still
walked on in his sinnes, till hee
had fallen in the bottome of
hell,

Of the fellowship and combination that is among finnes

Gregor. moral. lib. 7.

hell, if the Lord by grace had not recalled, and recovered him.

There is such a fellowship among sinfull affections, they are so combined together, that if we giue place to any one of them, many moe perforce shal enter vpon vs, they are like the seruants of a Tyrant, who finding one that hath beene fugitiue from their Lord, do ioynce themselues together to bring him backe againe: And euery one of them helps an other, to keepe him vnder bondage, hauing once subdued him, *Sic ope vicaria fugitiuum suum vitia retinent, & ubi semel amissum sub dominij sui iure recipiunt, sibi vicissim ad vindictam tradunt.* Thus is it a great worke of Gods

Gods mercie and power, when any of his Saints are deliuered from their seruitude.

As to the third, the time when *Dauid* falles into these sinnes, it is noted 2. *Sam.* II. being at peace, and quietnesse at home himselfe, new arisen from his after-noonnes sleepe, walking vpon the rooffe of his Palace, he sees *Bathsheba* washing her selfe in the Garden, and by vn sanctified looking vnto her is snared. His people are fighting against *Ammon*, himself is sleeping at home & pampering his body, and *Bathsheba* forgetting her husband in the battell, falles too her pleasure and bathes her selfe, and that not secretly at home, but euen in prospect of the Kings palace.

In

3.

The time when *Dauid* sinned warnes vs, how perillous is prosperitie.

In all the persecutions which *David* suffered by *Saul*, in all his troubles by *Absalom*, he receiued not such a wound; As a man, the stronger the Winde bloweth, holds his garmēts the faster about him, whereas the beating heate of the Sunne, makes him to lay them aside: so *David* vnder temptation was the more feruent in prayer; the more he was troubled by men, the faster did hee cleaue to the Lord his God: but now being freed from trouble and liuing in prosperitie, what a great aduantage doth *Sathan* get ouer him?

*A man
hath most
cause of
feare when
he is least
crossed.*

Sure it is, a man hath neuer more cause to feare, then when he findes his estate most quiet. It is a most dangerous thing to
liue

liue without some crosse, or temptation, that may chase a man to God. As an idle man readily falls a sleepe, and being a sleepe, any Iewell he hath in his hand, doth easily fall from him : so carnall prosperitie casts men in carelesse securitie, whereby spirituall graces are greatly weakened into them, *Facilior cautio, ubi manifesta formido, & ad certamen animus ante praestruitur, quando se aduersarius confitetur,* When our aduersarie shewes himselfe most plainly, then is it most easie for vs to beware of him, *Plus metuendus est inimicus cum latenter obrepit, cum per pacis imaginem fallens occultis accessibus serpit, unde etiam illi nomen serpentis.* But then haue wee most cause

Cyprian. de
simplicitate
praelat.

Nathan
visits Da-
uid like a
whole Phi-
sitian com-
ming to
cure a sick
Phisitian.

cause to feare him, when be-
guiling vs by the shew, and I-
mage of peace, he creeps in by
secret wayes, insinuating him-
selfe craftily to get vantage o-
uer vs, for the which cause also
the name of a Serpent is attri-
buted vnto him.

The second thing to be con-
sidered in the inscription, is
how *Nathan* comes to *Dauid*,
and raiseth him vp, *Astat post*
peccatum propheta propheta, ve-
luti medicus medico agrotanti;
Here one Prophet comes vnto
an other, like one Phisitian vi-
siting an other Phisitian in his
disease. This is the duetie of
Christians, since they are of
one communion, to edifie one
another in the most holy faith,
to exhort one another. Hee
that

that is stronger in the faith, ought to confirme the weaker, and hee that stands should raise vp with the spirit of meeknesse him that hath fallen, considering also himselfe. It was the voice of *Cain*, am I my brothers keeper, and it should be farre from Christians. That Lawe pertaines to vs all, *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and suffer him not to sinne*; for it is no loue but hatred, to know thy brother in a sinne, and not to rebuke him. And truely it is no small blessing of GOD, when among Christians, such instrumentes of grace as *Nathan* was, doe abound, who being endewed with grace from aboue, are a

Every Christian should edifie another.

Leui. 19. 17

*Man finnes
by nature,
but cannot
rise without
grace.*

Bern.

able by grace to comfort the feeble minded, to strengthen the weake, and to raise them vp that haue fallen.

Againe, that *David* hauing sinned, riseth not till the Lord sent *Nathan* to raise him, learns vs a lesson, which should humble vs all, and binde vs to acknowledge the great mercie of God toward vs, he fals by him selfe, he riseth not by himselfe. Nine monethes lies hee as it were dead in that graue of sin, till the Lord who called vpon *Lazarus*, called vpon him also, and made him come out of it. It is easie for any man to fall into a pit, but not so easie for him to come out of it. *Si stare non potuit humana natura adhuc integra, quanto minus poterit per seipsum*

seipsam resurgere iam corrupta, as it was with him, so is it with vs all, *perditio tua ex te, ô Israel*: thy destruction is of thy selfe, O Israel; but our saluation is of the Lord, and from the Lambe that sits with him vpon the throne.

Thirdly, wee see this difference betweene the godly and the wicked, the one falles and riseth not. *Iudas* betrayed Christ; *Peter* forswore him, the one goes on in his sinnes, and perisheth, the other is renewed by repentance. The difference then is not in sinne, wherein wee are also as deepe as they, but in this that the Lord hath had mercie vpon vs. O how are wee obliged to blesse him, who hath put a difference by

Reprobate men sinne and repent not, not so the godly.

grace betweene vs and them, where there was no difference by nature. And this is to be marked for them who haue an eye to see, how *Dauid* sinned euen as they haue sinned, and therefore account the lesse of their sinnes, but haue not an eye to see that they haue repented, as *Dauid* repented, and that therefore being farre vnlike him in Repentance, they can haue no comfort, that hee was like them in sinne.

*The order
of singing
Leuites vnder
the law
Leuiticall.*

The third point of the inscription is in these words, *To him that excelleth: A Psalme of Dauid*. Wherein wee see how he dedicateth this Psalme, as the first fruite and testimonie of his Repentance, to be sung publikey in the Church, for

vn-

vnderstanding whereof wee must know how *Dauid* ordained some of the Leuites, skilled in Musicke to praise the Lord by singing, and playing vpon Instruments, these were in number foure thousand, who by course serued the Lord in his Sanctuarie. They were diuided in seuerall classes, and ouer euery one of them, some that were Masters of Musicke, Precentors, who in singing and playing excelled the rest, such as *Asaph, Heman, Idithun, &c.* and to these it is, that *Dauid* dedicateth this Psalm to bee sung publikely, for the word *Natseah* in *Piel*, signifieth one that is an ouerseer, or president ouer others, for his excellencie in strength, or skill, or other-

1. Chron.
23. 5.

Two sortes
of muscicall
Instruments
used in the
Leuiticall
Law.

wayes, and so here and in o-
ther Psalmes *David* vseth it, to
signifie a master of Musicke.

The instruments they vsed
in praying the Lord, are most
of them reckoned vp in the
last Psalm; all of them may be
reduced to two sorts, whereof
the one are called *Neginoth*,
such as made a sound by tou-
ching, from the word *Nagan*,
pulsauit; the other called *Ne-
chiloth*, such as being hollow,
made a sound by breathing,
from the word *Halal*. Some-
time the muscicall Instrument
was premitted, and the singing
voice followed, and then the
Song was called *Canticum Psal-
mi*, for *Psalterium* properly is
a kind of muscicall Instrument,
called of the Hebrewes *Nanla*,
but

but is translated to signifie the Psalmes. Sometime againe the Song was first sung with the voice, and the musicall Instrument followed, and then it is called *Psalmus cantici*. What vpon this is to be obserued, see our notes vpon the one hundred and nineteene Psalme.

Onely now we marke, how *Dauid* careth not to take shame to himselfe, by confessing his Murther and Adultrie publicly in the Church, that hee may giue glorie vnto God; So is it with all Gods childrē, who hath felt the terror of an accusing conscience for sinne, who are grieued in themselves for displeasing the Lord, and are earnestly seeking to be reconciled with God, they refuse not
to

*The godly
are content
to shame
themselves,
by Confessi-
on of sinne
that they
may giue
glorie vnto
God.*

*Leuit. 13.
45.*

*This is not
to be vnder
stood of pri-
uate finnes.*

to manifest their owne shame,
yea and as it were with that fil-
thy Leper vnder the Law, with
his clothes rent, with his head
bare, with a covering vpon his
lips, to crie out before all the
world, *I am vncleane, I am vn-
cleane*, that so they may get
peace from God, and may giue
him glory by their repentance
as they dishonoured him by
their sinne. I speake not this
of priuate finnes, the example
wherof hath not offended thy
neighbour; Such finnes I ra-
ther wish to be buried, as Israel
with their paddles buried their
filth without the Campe vnder
the earth, nor laied open to
the eyes of others: but of pub-
like finnes, it is not our shame
to confesse these for remouing
of

of the slander, but double sinne
and shame to conceale them,
how so euer it bee currant
now, as an vndoubted axiome
among carnall men, that no
man is bound to sweare to his
owne shame, sure wee are, it is
not warranted by any Diuine
authoritie, for so *Achan* might
haue excused himself when *Io-*
shua, willed him by confessing
of theft, to give glorie to God,
and so *Dauid* here might haue
shifted himselfe from this pub-
licke confession; where the
conscience is sleeping, any war-
rant is thought sufficient to ex-
cuse a sinne, and man feares not
to defraude the Lord of that
glorie, hee should haue by con-
fession of it, but where the
Lord wakens the conscience,
all

*A sleeping
Conscience
excuseth
sinne.*

all excuses are set aside, and man is glad to disburden himselfe, by confessing his sinne vnto the Lord. This the Lord will haue of all flesh at the length, for so hath hee sworne, *As I liue saith the Lord*, euerie tongue shall confesse to me, he shall then force them to give him glorie by confessing, who now wickedly defraude him of it by concealing: But happie and wise is he, who doth it in time when Mercie is to be found with the LORD.

(* *)

P S A L.



PSALME. 51.
VERSE I.

Haue mercie vpon me, O God, according to thy louing kindeſſe, according to the multitude of thy compaſſions, put away mine iniquitie.



It hertoth the inſcription or preface of the PſALME: Nowe followes the PſALME, wherein *Dauid* firſt praieth for himſelfe to the 18. Verſe; Next for the Church of God Verſe

The ſumme and order of this Pſalme.

Verse 18. In the praier for himselfe, he hath first a generall petition, *haue mercie on me, O God,* Verse 1. then three particular petitions, first, the remission of his sinne, which he expresseth by putting away, washing, purging, to the Verse 8. Next the restitution of peace, and ioy to his conscience, which by his sinne he had sore empaired, Verse 8 9. Thirdly, the reuocation of his Heart and Spirit within him, which most fearefully hee had altered from the loue of God, to the loue of iniquitie, Verse 10. 11. &c.

*They cannot
rightly vse
the words
of this
Psalme, who
want Da-
uids dispo-
sition.*

This Psalme is frequently sung in the mouthes of many men, but sure it is these words which were true, when *Dauid* spake them, are but lies when they

they are pronounced by many men, for so they pray, O Lord consider my distresse, when as in very deede they had neuer such a thing, as a distressed soule for sinne. Is not this a mocking of God to pray him to looke vpon that, which is not in thee, to pray him consider that, which thou neuer consideredst thy selfe, learne therefore when yee sing this Psalme of *Dauid*, to take on so neare as yee may *Dauid* his disposition, though yee haue not sinned as he did, yet looke vnto your other sinnes, and be ye humbled for them, otherwaies your confession of sinnes shall be but a profession of sinne, to say with *Dauid*, against thee only haue I sinned, and then either

ther to haue no remorse for sin,
or no confidence in Gods mer-
cie, shall profit thee no more
then the confession of *Saul* or
Indas : I haue sinned, said the
one; I haue sinned in betraying
innocent blood, said the other,
their confession was somewhat
like *Dauids*, their heart no way
like *Dauids* : And it is certaine
that the Lord, *Radice[m] attendit,*
non florem.

*Wher Sinne
persues no
refuge but
to mercie.*

Haue mercie on me. What
was *Dauid* his estate when hee
brake out in these words, yee
may see out of the 32. Psalm, his
conscience being wakned
by the ministrie of *Nathan*, hee
is so terrified with the liuely
sense of his sinne and sight of
that wrath which by it he had
deserued, that his bones were
con-

consumed, and the moisture of his body turned in the droghth of Sommer: In this perplexed estate the first comfort that he findes is by looking vp to the mercie of God.

Naturall men may maruell what is this that should haue troubled *Dauid* so sore, was he not King of *Canaan*, his sinnes were murther, and adulterie; but was there any in the Land to put him to an Affize? was there any to punish him? what needed hee to feare? But hee himselfe tells thee what ailed him, the hand of God was heauie vpon him night and day, the Lord had erected a Tribunnall in his owne conscience, and did there sit and iudge him, wher no man might iudge him, there

*No external comfort
can sustaine
a man troubled for
sinne.*

there the Lord conuicted him of sinne, and threatned him with terrours, for sure it is all the comforts of the world, if thou hadst them in one, cannot sustaine thee when God in thy own cōscience persecutes thee for sinne, examples are *Balthasar* and *Dauid*: *The spirit of a man will sustaine his infirmitie, but a wounded spirit, who can beare it?*

Dauids ap-
pellat on
from God
to God.

And therefore *Dauid* sore straitned with the iudgement of God, turnes him to the mercie of God, hee findes no other thing whereupon to relie his faith, he can get no other gripe whereby to hold him, that hee fall not in the pit of desperati-
on, but this mercie. O Lord, in regard of thy power thou art
in-

inuincible, who can resist thee?
 who can indure the stroke of
 thine hand? In regard of thy
 wisdom, thou art all-seeing,
 nothing can be hid from thee.
 In regard of thy iustice thou art
 most holy, & canst not bee cor-
 rupted, in none of these can I
 finde comfort, the only hope
 of mine heart is in thy good-
 nesse and mercie, so that now
 hee flees *ad comunem peccantium*
portum, to the common harbor
 of all poore penitent sinners,
 who are tost too and fro with
 the tumbling thoughts of an
 accusing conscience, threatning
 more fearefull death, then the
 raging waues of the Sea to *Jo-*
nas, neuer can settle nor rest til
 they come within the Port of
 God his mercie, euen so here

chrysost.

D do h

doth *Dauid*, terrified with Gods iudgement, before which hee could not stand, he appeales to Gods mercie, *tanquam ab inferiori sede ad superiorem*, as the higher bench wherein the glorie of God shineth most eminently, *for mercie reioyses against iudgement.*

Iam. 2. 13.

Nothing in the world to be esteemed miserie, but only iniquitie.

2. Sam. 12. 10.

When we heare that *Dauid*, and others of Gods Saints, crie for mercie, we must remember that this includes a humble confession of their miserie, and what was *Dauids* miserie which he craues to bee cured by God his mercie, hee tells you in the end of the Verse, no other but the miserie of sinne: *Nathan* had threatned him with the sword, & that he should make his Sonne, who came out of his bowels

bowels, a scourge vnto him, but *David* counts none of these his miserie, for which hee craues mercie, his miserie is his iniquitie, and the mercie he craues is the putting away of his iniquitie. This blinde age counts bodily infirmities & want of temporall things miserie, but sinne they count no miserie, blinder then the Egyptians of old, who esteemed sheepe-heards abominable. but Idolaters not abominable: but indeede it is farre otherwaies: wert thou so poore as *Lazarus*, filled with biles in thy bodie from head to foot as *Iob* was, yet if thou bee freed from sin, thou art freed from miserie, and bee the contrarie, wert thou so rich as that glutton clad in purple, and fa-

*Euen the
wicked at
the last shall
fear e sinne
more then
death.*

ring delicately euery day, haue
thou health and honor, and all
the comforts of the world af-
ter the desire of thine owne
heart; if yet thou bee in thy
sinnes, the end shall declare
thou art a miserable creature.

This will be manifest at the
length in all the wicked, that
their miserie is not in sicknesse,
nay not in death it selfe, but in
an euill conscience guiltie of
sinne, though now they abhor
nothing but death, & esteeme
sinne but a pastime: the day is
cōming, wherein they shall seeke
death & not find it, saying, hills
and mountaines fall vpon vs,
and couer vs, they shall be glad
to be smothered to the death,
and to suffer the greatest mise-
rie that can come to their bo-
dies,

dies, vpon condition they were freed from the miserie of an euill conscience ; which sinne hath brought vpon them.

○ But howsoeuer this miserie of *Dauid* was exceeding great, he espies in God by the eye of faith a greater mercie to cure it, and therefore cries hee for mercie according to the multitude of his commiserations ; O Lord, I know that whatsoeuer is in thee is thy selfe ; thy mercie is no lesse then thy selfe.

Cum sis misericors, quid es, nisi ipsa misericordia, seeing thou art mercifull ; what art thou but mercie it selfe ? and what can mercie doe but thine owne worke ? canst thou denie thy selfe ? canst thou depart from thine owne nature ? what is the

A comfortable meditation of Gods mercie.

Hieron. Sannaxola.

worke of mercie, but to take away miserie, here am I Lord before thee a miserable man, and my greatest miserie is my sinne, doe thy owne worke, O Lord, cure my miserie with thy mercie, shew the vertue of thy mercies vpon mee, *abyssus abyssum inuocat, abyssus miseria inuocat abyssum misericordiae*; one deepe calls vpon an other, the deepe of miserie calls vpon the deepe of mercie, greater is the deepe of mercie then the deepe of miserie; let therefore the deepe of thy mercie swallow vp the deepe of my miserie, and put thou away mine iniquitie.

The humilitie of a penitent thinks not his name worthy to be named.

On me. David doeth not now as at other times expresse his name, as when hee said, Lord remember *David*, &c. neither takes

takes hee here to himselfe the name of Gods seruant, as customably he doth in other places, but concealeth his name, ashamed of himselfe, not vnlike that forlorne child, I haue sinned against heauen and against thee, and am no more worthy to be called thy sonne.

According to thy louing kindnesse. We haue heard *Dauid* his petition in generall: Now the reason whereby he will moue the Lord to grant it, is not from any merit in himselfe, hee vterly disclaimes that, but only from God his louing kindnesse and commiseration, vpon these two doth hee now fasten his gripes, and by the meditation of them hee conceiues some hope of fauour in the Lord, e-

Luke 15.

Dauid depends on Gods mercy not on his owne merit.

*The two
eyes of a
penitent
sinner, and
what losse it
is to want
either of
them.*

uen when in himselfe hee had
receiued a condemnatorie sen-
tence of death, by reason of his
sinne.

Two things are requisite in
a sinner, that would haue mer-
cie; first, an eye to know his
sinnes that being ashamed of
himselfe, he may resolute, there
can be no life for him, if he rest
in himselfe. And next an eye
to see Gods mercie; many haue
not the first, & therefore thinke
that either without a Sacrifice,
or with a small sacrifice, God
will bee pleased, they cannot
mourne for sinne, esteeming
their sinnes so small that they
need no great mourning: O-
thers againe haue not the other
eye whereby to see Gods mer-
cie in Christ, they see their own
sinne.

inne, but see not God his mercie, and therefore are carried either to a temporall desperation, which may betal the godly that for a time they seeme to themselves viterly vndone, or then to a finall, as all the reprobates doe: examples whereof wee haue in *Cain*, *Saul*, and *Iudas*, from whose miserable condition the Lord preserve vs.

Now *David* finding nothing in himselfe to comfort him, when he lookes vp to God hee sees two things, as I said, that sustaine him; first, the kindnesse of God; next the manifold compassions of God; the word expressing his kindnesse is *Chesed*, the benignitie of God, and this is either general, where
by

Two things
in God *Da-*
uid grounds
upon.

I
His Benig-
nitie or
kindnesse,
this is euer
generall.

Matth. 5. 45

Or speciall.

by hee loues his creatures conseruing them, as he made them, and delights to doe good vnto them, in so farre as they are the works of his hands. *Thou Lord sauest man and beast, he makes his Sonne to arise on the euill and the good, and sendeth raine on the iust and vniust.* And this howsoeuer it rendred some comfort, yet could it not giue full comfort to DAVID, considering that sinne, the poison of the Serpent in him, made him iustly abhominable to God. And therefore hee casts his eye further vnto that speciall benigne- tie of God, which in effect is his mercie, whereby hee loues his owne in Christ redeemes them from their sinnes, and saues them by his grace when they

they haue lost themselues by their iniquitie.

And this is euident by the other word immediatly he adioynes of God his compassion which is the other ground, whereupon the faith of *Dauid* reposed, for the word *Racham* signifies to loue from the verie bowells and inward affection, being deduced from the name *Rêchem*, which signifies the wombe or matrice, that with most kindly and tender affection, compasse and nourish the Infant within it, suppose it cannot bee thankfull for the present, nor doe the duetie wherein it is bound, but rather be offensive to the mother that carries it, *Dauid* knew that the like tender affection was in God to-

*The speciall
is in effect
Gods mercy
and tender
compassion.*

*What great
comfort wee
haue into it.*

toward his owne poore child-
dren, yea and much more greater,
then the heauē is higher
from the earth; so farre are the
thoughts of God his loue and
compassion, aboue all that can
bee in vs, it is possible the mother
may forget the birth of
her wombe, but the LORD
cannot forget them who are
his.

*Compassions
in the plu-
rall number
are ascribed
to God.*

I
*Because
where he
shewes mer-
cie, he shewes
many mer-
cies toge-
ther.*

Therefore doth he not only
ascribe vnto God compassions
but great cōpassions, or a mul-
titude of them, & so he speakes
for two causes, first because
where God shewes mercies, he
shewes many mercies together
a heape and a verie masse of
mercies. The royall heart of
Alexander thought it not hono-
rable for him to giue a small
thing.

thing, what then shall we think of our God? The odds is so great that there can bee no comparison. But sure where hee giues any of his chief blessings, there hee giues such a treasure forth of his infinite riches of mercie, as we are not able to speake of.

Yet for our comfort in our meditation, his mercies shewed vnto vs, since wee could know, what mercie was, wee may reduce them to six rankes, the first I call preventing mercies, whereby the Lord did vs good when wee knew him not, and kept vs from many sinnes, which otherwaies wee would haue committed: *O quanta dignatio pietatis, quod ingratum sic gratia conseruabat*, Many sinnes haue we done against him, but farre

Six rankes
of mercie.

I
Preventing
mercie.

Bern. de E-
uang. 7. Pa-
num Ser. 1.

Augu.

farre moe should we haue done if his mercie had not preuented vs, *Agnosce ergo gratiam eius cui debes, etiam quod non admisisti. Mihi debet iste quod factum est & dimissum vidisti, mihi debes & tu quod non fecisti.* Acknowledge therefore Gods mercie toward thee, euen in these sinnes, which thou hast not done. If thou seest one who is debtor to mee for a sin, which hee did and I forgaue him; vnderstand also that thou art debtor to me for keeping thee, that thou didst not the like, for there is no sinne which any man hath done, but an other man would doe the like, if God by grace did not preserue him from it.

2.

The second ranke hath in it
his

his sparing mercies, or the mercies of his patience, though we haue beene kept from the doing of many sinnes, yet haue we done enough to condemne vs. There is an other sort of mercie, *Peccabam & tu dissimulas, non continebam a sceleribus & tu a verberibus abstinebas*, I sinned and thou heldst thy tongue, I transgressed, thou sparedst and killedst mee not, when wee looke to *Zimri* and *Cosbi* slaine in the act of harlotrie; to *Ananias* and *Saphira* striken to death in their sinne, what shall wee say, but it is a great mercie of God, that hitherto wee haue not beene taken away in the midst of our sinnes?

In the third ranke, wee place
his

*Sparing
mercies.*

3.

3

Pardoning
mercies.

his pardoning mercies, for a man may thinke what benefit is it to mee, to bee long spared, seeing at the last, iudgment will come, & *quo diutius expectat, eo districtius indicabit*, but this fear is taken away from the godly by God his pardoning mercies, he forgives their sins in Christ, he will neuer impute their iniquitie vnto them, but taketh them vtterly away, *Peccatum non imputatum, est quasi nunquam fuerit commissum.*

4

Renewing
mercies.

But with these is also given vs the fourth sort, that is his renewing mercies. There are many *quorum infructuosa est penitentia*, who repent of their sinnes, but are not renewed by amendment of life, in whom *novissimus error peior est priori*, their
their

their returning like Dogges to their vomit, is worse then their first transgression: but the Lord when hee giues to his owne children the grace of remissio, doth also giue with it the grace of renouation, whereby hee makes them new creatures, abounding in the fruits of righteousness, to Gods glorie, the edification of their brethren, and the comfort of their owne consciences in Christ.

And yet all these were nothing, if it were not that the fifth ranke of mercies were also heaped vpon vs, which I call continuing mercies, whereby wee perseuer in that estate of grace, whereinto we are once called.

Adam in his best estate of innocencie continued not, & would

E

we

5.
Corroborating and continuing mercie.

wee stand in grace, if perseuerance, which hee wanted, were not communicated vnto vs. As mercie brought vs to this state of grace, so it is by mercie also that we are kept in it.

6.
*Crowning
mercies.*

And the last ranke is of Gods crowning mercies, whereby he shall perfect his owne worke, finish that which hee hath begunne in vs, hee shall performe to vs his promised Kingdome, feare of euill shall be farre from vs, in that Paradise no tempter shall bee to snare vs, mercie shall compasse vs, no good shall be lacking to vs, the Lord shall bee all in all vnto vs, and from that blessed fellowship and communion with him, shall wee neuer be diuided againe.

And

And as this way Gods mercies are manifold, so likewise are the prayſes of them in reſpect of innumerable perſons, on whom they haue beene declared, for *miferationes Dei ſunt opera & proteſſus miſericordie eius*, and ſo his meditation is, O Lord thou haſt ſhewed compaſſion to many a penitent ſinner, ſince the beginning of the world, thou neuer reiecteſt any that ſought thee with a penitent heart, for number they cannot bee told to whom thou haſt beene mercifull, *quot enim iuſti, tot miſerationes*, let them all be gathered that are in heauen and earth, if it be demanded of them, how is it they haue been ſaued, they will all anſwere, *Nōt vnto vs, O Lord, but vnto thy*

Compaſſions in the plural number, are aſcribed to God, becauſe the prouſe and praſiſe of them is manifold.

name be the praise; And therefore seeing thou, O Lord, art the same; And *no shadow of change is with thee*, I beseech thee close not that dore of mercie on me, which hath opened to receiue so many sinners before me, and these Rivers of cōpassion which haue flowed so abundantly toward others, let them not bee dried vp to mee.

*Feeling of
our wants,
make ear-
nest Prayer.*

Basil.

This earnestnesse of *Dauids* praier, flowes from the feeling of his great sinnes, he knew his sinnes were great, and therefore craues he great mercies, *magna siquidem vulnera paribus indiget Pharmacia*, yea that in this one transgression, manifold sinnes were included, and that therefore hee needed not one, but a mul-

multitude of diuine commiserations: *Vniuersam in se Dei gratiam effundi, & totum miserationum fontem in peccati sui ulcera euacuari orat.*

But howsoeuer the mercies of God bee plentifull, yet are they not extended vnto all, they are free indeede; *I haue mercie* (saith the Lord) *on whom I will haue mercie*, but so that if there be any man, to whō they flow not, he may alwaies finde the cause in himself, in his hard heart that cannot repent, it holds true in all the reprobate, which the Apostle speakes of the rebellious Iewes; *Yee put it from you*, meaning the word of the Gospell, wherein mercie and grace is offered, *and iudge your selues unworthie of encla-*

The mercies of God are plentifull, yet not extended to all, and why

Act. 13. 46.

Hos. 1. 6.

*Such as will
not be Gods
people, shall
not find
Gods mercy*

sting life, therefore that mercie which is here craued by *Dauid*, by a most fearefull decree was denied vnto them, God gaue that people a name *Lo-Ruchamah*, I will no more haue pitie on them, whereupon followed another name, expressing their miserie after that once God for their sins had cast them away, *Lo-Ammi*, that is to say, they are not my people, and I will not bee theirs. No tongue can expresse the miserie of that man, who for his proud continuance in sinne, and contempt of grace offered vnto him, receiues most iustly from the Lord, that decree of *Lo-Ruchamah*, I will haue no mercie on him; where the Fountayne is stopped the Springs of necessitie

tie must drie vp, where mercie is denied, all good things flowing from it must decay. This will be the cursed condition of the damned. *All fat and excellent things shall depart from them,* from which the Lord deliuer vs.

Reuel. 18.
14.

Put away mine iniquities. Hitherto we haue heard David his generall petition for mercie, now followes his three particular petitiōs, expressing what mercie it is hee craued, as wee shewed in the beginning of the Verse.

David enters to his particular petitions.

His first particular petition is for forgiuenesse of his sinne, the fact was past, but the guilt remained, the pleasure of it was soone done, but the terror of it still vexed him, all the comfort

whereof the first is a petition for the remission of his sinnes.

*The grieve
of sinne can
not be af-
swaged by
any worldly
comfort.*

of his Kingdome could not make him merry, the torment of an accusing conscience for sin was more strong to deiect him, then all the pleasures of *Canaan* were to sustaine him, yea it is most sure that externall comforts are so far from comforting a troubled conscience, that by the contrarie they encrease the trouble thereof, and the more worldly comforts be presented, the greater is the heavinesse of that soule, which is afflicted for sinne; and therefore now when hee comes to the point, hee tels where his sore was, what grieved him most, iniquitie, iniquitie; hee cryes out for this in the 32. Psalm; *Blessed is the man whose wickednesse is forgiven, whose sinne*

sinne is couered, and to whom the Lord imputes not iniquitie. As if he would say, hee that hath not this, hath no blessing, all comforts without this are comfortlesse.

Where wee haue to take vp what a cursed and miserable thing sinne is, a sparkle of fire come from hell, that burnes vp all the pleasures of the Paradise of a good Conscience, a seede of Sathan, a peece of leauen that sowreth and infecteth all it comes among, turning sweetest things into bitter. It is but a small thing to looke to, soone done in the twinckling of an eye, but hath an enduring sting, and produceth manifold and great euill effects, it perturbeth all being but one, and
spoule

*what a fear
full euill
sinne is.*

spoyle man of the comfort of all God his creatures, miserable men bewitched with the deceipt of sinne, drunken with the present false pleasures thereof cannot belecue this, it is but a pastime to them to doe wickedly; but let them know it shall turne to bitternesse in the end. But of this more in the third verse, where hee complains that his sinne was euer before him.

*God hath
his accompt
Booke,
wherein the
debts of
men, that is
their sinnes
are Regi-
sired.*

The word that in this petition *David* vseth is *Machab*, signifying a scraping & a blotting out; hee alludes as it seemes to the maner of them, who haue their accompt Bookes, wherein they write vp their debts, whereof they purpose to haue payment, although they spare for a time, then

wherupō *Dauid* sayeth, I know
 Lord thou hast thine owne
 accompt Booke, wherein thou
 writest the transgressions of
 them, with whom thou mindest
 to enter in iudgement accor-
 ding to that, *The sinne of Iuda is*
written with a Penne of yron, and
the point of a Diamond. Let not
 O Lord my debt stand Regi-
 stred there, but of thy mercie
 put it and blot it out, I haue
 done enough for my part to
 put my owne name out of the
 Booke of life, and insert it in
 the Roll of them that must
 come to iudgement. I know
 there is a standing decree in
 thy Booke, *That death is the wa-*
ges of sinne; If my sinne stand in
 thy Register, I am but a dead
 man, *Lord quicken me, forgive*

me

Iere. 17.

Colos. 2. 13.

*The bookes
are two, the
booke of his
Science, and
the booke of
our Conscience.*

*me my trespasse, and put away the
hand-writing of thy ordinance,
which is contrarie to me.*

But here let vs marke, how
it is that the Lord putteth sinne
out of his two-fold Regilter,
First out of the booke of his
owne science, hee putteth the
sinnes of his children vterly,
both the guilt and the memorie
of them hee putteth away, so
that out of his accompt booke
hee scrapes our debt cleane a-
way, that it appeares not a-
gaine, according to his promise,
*I will remember their sinnes no
more.* But out of the Register
of our conscience, hee putteth
the guilt, the accusing, and tor-
menting power of it, but abo-
lisheth not vterly the remem-
brance of it. He reserues some
mo-

monument of our sinnes in our memorie, after that they are forgiuen, partly to humble vs, when wee looke backe vnto them, and partly to preserue vs from committing the like in time to come.

And further we see how *Dauid* acknowledgeth, his debt was more then hee was able to pay, and therefore disclaiming his owne sufficiencie, hee appeales to Gods mercy, beseeching the L. to blot it out, for he had not to pay it. It is a pitiful blindness in the aduersaries of the truth, that teacheth poore people to leane vnto mans satisfactions, which they must make to God for their sinnes, either here or in Purgatorie, how wilt thou satisfie that infinite

Blind are they who thinke they can make satisfaction to God for their debts.

Ber. Ser. de
quadrup.
debito.

finite maiestie of God for thy manifold sinnes, *Ille filius, tu figmentum*. When thou hast giuen vnto him all that thou art able, either by doing or suffering, *Nonne istud est, sicut stella ad solem, gutta ad fluium*, What is it, but as if one should compare a Starre with the Sunne, or a drop with a riuer, *Nema est qui millesima imo nec minima parte debitorum suorum valeat respondere*. I see it was blindnes, and so it is, whatsoeuer shew of learning bee in them, who maintaine it, if they knew how great is the debt that man oweth vnto God; they would say with *Bernard*, There is none in the world able to answer the thousand part; nay, not the smallest part of that Debt, which

which man oweth vnto God. Away therefore with that blasphemous word of humane satisfaction, for except the Lord haue compassion on vs, and forgiue the debt, there remains nothing for vs, but to be pined in prison for euer.

And this also is to bee obserued, how *Dauid* making mention of his sinne, contents him not with one word, but changes there sundrie words to expresse it, whereof the one *Pashang*, signifieth defection and rebellion; the other *Gnauah*, signifieth peruersesse or crooked doing; the third *Chatta*, signifieth to erre or wander from the marke. Men who do weigh sinne in the balance of consuetude, can neuer knowe the weight

*Matth. 18.
27.*

By three words, Dauid expresseth his sin, to shew the greatnesse thereof.

weight of it, they esteeme it but a light thing, but godly men who weigh it in the balance of the Sanctuarie, and examine it according to the rule of the word, find it such a horrible euill as wherein manifold euils doe concurre.

V E R S E. 2.

Wash me thoroughly from mine iniquitie, and cleanse me from my sinne.

Three things which make seruient Prayer.



David insists, and in other termes hee repeates his former petition: There are three things which make earnestnes and

and feruencie in prayer. First, Conscience of sinne. Secondly, feare or sense of wrath. Thirdly, ardent desire of mercie; these three were at this time strong in *David*; and therefore sends hee vp feruent and strong petitions to God.

More particularly we learne here, that Sinne is a filthynesse which defiles a man; there is no vncleannesse can make vs so vile, and abominable in the eyes of man, as sinne maketh vs in the eyes of God; what more vile thing in the world then a Menstruous cloth? If euen our righteousness be like vnto it, as *Esay* witnesseth, I pray you whereunto shall our vnrighteousnesse be compared, or what similitude can be gotten suffici-

*Sinne, a
vile un-
cleannesse.*

F ently

ently to expresse it. Now as it is an vncleannes indeed, would to God we could so esteeme of it; we can suffer no vncleannes in our bodies, but incontinent we wash it away; Neither can abide it in our garments, but without delay wee remedie it: yea, the smallest vncleannesse in the vessels that serue vs for meate and drinke, makes our very foode lothsome vnto vs; But alas, wee haue not halfe of that care to keepe our Soules and Consciences cleane, from the filthy pollution of sinne, nor yet to wash them in that Fountaine, opened to DAVIDS house for sinne and for vncleannesse, when we haue defiled them.

And yet a great necessitie to
doe

doe so, lies vpon vs, for we are warned that no vncleane thing can enter into heauenly *Ierusalem*. That answere given by the Lord Iesus vnto *Peter*, stands for a warning to vs all; If I wash thee not, thou shalt haue no part with me; Oh that it moued vs, as it mooued him, that wee might also pray with him. O Lord rather then my vncleannes banish me from thy fellowship, wash I beseech thee not my feete onely, but my hands and my head also, Wash my feete, that is my vncleane affections: Wash my head, that is my vncleane imaginations and senses. And wash also my hands, that is the vncleannesse of mine actions.

F 2

But

No part
can we haue
with Christ,
if he wash
us not.

Iob. 13. 8.

A cōfort-
ble medita-
tion of Gods
manifest
mercies.

But the word that *Dauid* vseth imports much washing, hee knew his sinne was a deepe spot, not easily rubbed away, and therefore craves he much washing, so then, his meaning is, Many sinnes hast thou Lord forgiven me, now I pray thee yet further wash me from this sinne also. Are thy mercies numbred, or are they so narrow that they cannot couer this transgression among the rest, how great so euer it bee. So that heere *Dauid* doth still depend vpon the greatnesse of Gods compassion, and by it is he sustained, that the greatnes of his transgression driueth him not to despaire, when the Apostle *Saint Peter* enquired at the Lord Iesus, how oft shall

shall I forgiue my brother in the day, if he offend me, shall I forgiue him seuen times? Our Sauour answered, not seuen times only, but seuentie times seuen times also. O word full of consolation, how doth it animate vs to repose on the the Lords mercy. *Nonne maior Deus homine? nonne melior homine?* Is not the Lord greater then man? is he not better then man? If he will haue so great compassion in a man to forgiue his brother so often in a day: what compassion is in himselfe to forgiue his owne poore penitent creature, that prostrates himselfe for mercy before him.

*Since hee
will haue
vs to for-
giue an o-
ther seuen
times in the
day, what
will he doe
himselfe?*

VERSE 3

*For I know mine iniquity, and
my sinne is euer before me.*

*Confession
from a pe-
nitent hart
obtaines
mercy.*



Here is subjoined
a reason of his
former petition.
O Lord, I doe
not hide & con-
ceale the iniquitie of my bo-
some, I seeke not now to couer
it as I did before, but now I ac-
knowledge it, and I confesse it
to thee against my selfe, there-
fore, Lord haue mercy vpon
me, and forgiue it : this is a
good reason, for it is grounded
on the Lords promise : *He that
hideth his sinnes shall not prosper:*
but

Prou. 28.

but hee that confesseth, and forsaketh them shall haue mercy. And againe, If wee confesse our sinnes God is faithfull and iust to forgiue them. Or otherwaies we may take vp these words as *Katablus* doth, Lord thou knowest that I seeke not mercy from thee dissemblingly, or for fashion, as the manner of hypocrites is, who make supplication for mercy, of custome rather then of contrition, nay Lord I feelee my sinne a burden which troubles me, the very sight of it terrifies and afraies me, therefore Lord take it away from thee.

So long as sinne is in a mans affection that hee likes it and hath pleasure in it, it is but a mocking of God to desire him to forgiue it, shall hee forgiue

F 4

that

1. Iob. 1. 9.

So long as
sinne is in
the affecti-
on that a
man loues it
there is no
remission
of it.

that which thou wilt not for-
goe? shall he pardon thine of-
fences so long as thou hast plea-
sure to offend? No, no, vnlesse
thou put thine iniquity from
thee out of thine affection; vn-
lesse thou find it a burden vnto
thee whereof thou art weary,
goe not to him to seeke mer-
cy: for so his promise is, *Come
vnto mee all yee that are weary,
and laden, and I will refresh you:*
But alas, it is farre otherwise
with many, who vse in bab-
bling manner these words of
David. O Lord consider my
distresse, when as they had ne-
uer such a thing as a distressed
soule for sinne; and cannot say
with *David*, I know mine ini-
quity and my sinne is euer be-
fore me.

But

But when is this, that *David* comes to know his sinne? after that *Nathan* had reprov'd him without, and God had wakned his owne conscience within to accuse him; and this was nine moneths after the committing of the sin: al this time he slept in a carelesse security, albeit he haunted the exercises of religion, and had some general knowledge of his sinnes, yet it mov'd him not, till now God lets him see an other sight of his sinnes, then hee had before.

In him wee see an image of our corrupt disposition; wee fall easily into sinne, and when we haue fallen, we can doe nothing but lye still in sinne, except the Lord put vnder his mercifull

An example of that deepe security where in Gods children may fall.

To sinne is of our selfe, to repent is of grace.

mercifull hand and raise vs vp. As *Adam* when he had sinned, ran away from the Lord, so is it the manner of *Adams* children ; after sinne, insteede of running to the Lord, to runne away alwaies, the longer and the further from him, if the Lord doe not follow and recover them.

Satans policie, first drawes a man to sin then keepes him unto it.

For this is a peece of Satans pollicy that as hee is subtile in alluring man to commit sinne, so when he hath done it, he labours to blind the minde, that man should neuer come to the knowledge of his sinne till hee be past remedy : a fearefull example whereof wee haue in *Judas*. And therefore it is a great mercy of God towards his owne, that he opens their eyes in

in time to see their sinne, so long as he sits vpon his mercy-seat to pardon and forgive them. Satan knows he hath no vantage by sinne, when true repentance followeth it. *For, wher sinne hath abounded, there grace hath much more superabounded.* It is not sinne so much which condemnes men, as impenitency that despises mercy, and therefore Satan contents not to draw his miserable captiues into sinne: but when hee hath done it, hides the sight of it from them alwaies till the time of grace bee expired, and they bee past recovery, then lets he them see the vglinessse of their sin, and with restlesse torments disquiets their soules for it.

Further wee see heere that
there

*A twofold
knowledge
of sinne.*

*One, that is
idle and
workes no
remorse:
another,
that breeds
repentance.*

ther are two sorts of the know-
ledge of sin : one which is but
general, idle, & works no refor-
mation, and an other which is
effectuall to worke conuersion.
David, as I said, before that *Na-
than* came to him, he knew that
murther & adultery were sins,
but that troubled him not. But
now God works another know
ledge of sin in him, he sees his
sins in another maner, he feelles
now the iust weight of them,
he tastes now the bitter fruits
of them, his spirit is filled with
anguish for them and his soule
abhors them. It is to be lamen-
ted that the knowelēge of sin
which now is in most part of
the world, is but like that
knowledge of sinne which *Da-
uid* had in time of his security;
they

they confesse they are sinners, they know that blasphemy, drunkennesse, fornication, and such like, are sinnes, but their conscience being sleeping, they walke still on in their sinnes, and thinkes it is Christianity good enough, if every morning they say, God be merciful to mee, for I am a poore sinner, but alas poore art thou indeed, and pittifully deceiued, this knowledge will but make thee inexcusable, because in thy words confessing, and condemning sinne, in thy workes thou practisest it : but there is an other knowledge of sin, which the Lord shall once discover vnto thee, either in mercy for thy amendment, as hee doth heere to *Dauid*, or in wrath, as he

he did to *Judas*. Pray vnto the Lord that this knowledge of sinne may be giuen you in his mercy for your conuersion, and not in his wrath for your confusion.

*How sinne
lookes not
alway with
one face.*

And my sinne is euer before me; What meanes *Dauid* by this? was not sinne before him ere now? It was indeede ere he committed it, it stood before alluring him and hee liked it, and sought occasion to commit it; when he had committed, it was before him also. But it looked with so ill fauoured a face, that hee sought to hide it, and now when his conscience is wakened, it stood before him, directly to accuse him and it troubles him so, that hee would faine be quit of the sight there-

therof. Oh that men could consider this in time, how sinne will change her countenance; before the action, sinne comes like a laughing enemy purposing to slay, but in flattering manner pretending friendship. In the action, like sweet poyson, deadly and yet delights the sense, but after the action a stinging Scorpion leauing no other fruit behinde it, but guiltinesse in the conscience, terror in the minde, anguish in the spirit. *Si cupis peccati cognoscere turpitudinem, commissum considera, cum liber non amplius eius perturbaris affectibus*, If men could thinke of this in time, they would not bee much moued with the beautifull face of sinne, at the first comming to them

chrys. in
ioan. 8.
hom. 51.

them, because it is certaine that sinne which at the first is before a man to tempt him, and will not let him to rest till he doe it : that same sinne at the next time shal stand before him to torment him, and not let him rest, because hee hath doe it.

*The action
of sinne is
momenta-
rie, the ef-
fects of it
remaines.*

Basil.

Saua.

And this he further ampli-
fies, when he saies, it is euer be-
fore him, both night and day,
sleeping and waking, go where
I will, it goes with mee; no
change of place changes my
trouble. *Sine intermissione vi-
deo malorum meorum imagines,*
and it is so before me that it is
against mee, *Semper coram me
opponens se mihi, ne ad te tran-
seat oratio mea.* Sinne is soone
committed, in a moment pas-
seth

seth the pleasure of it, but the guilt, and terror is not so soone done, *Paruum est ad horam peccatum, longana autem est ex eo, & aterna verecundia.* That for which a man sinnes, shall not abide with him: try when yee will, yee shall finde it so; wilt thou slay *Naboth* for his Vineyard, thou must go from it; wilt thou incurre the curse with *Achan* for a wedge of gold, thou shalt not keepe it, the curse bides with thee, the guilt of sinne remaines, but that for which thou didst sin, shall bee taken from thee, and thou from it. The remembrance of this were a singular preservative against sinne.

It is an opinion of carnall men blinded with the deceit of

G sinne,

Cyrill, Catechis. 12.

*Sin is not
alwaies
done when
it is ended,
as the foo-
lish thinke.*

*No length
of time
takes away
sinne with-
out repen-
tance.*

sinne, that when sinne is committed, they thinke it done, and away, and so casts it behinde their backe, as a thing neuer any more to be remembered ; but truth shall teach them by experience, when they are iudged that it is before them. It is now nine moneths since *David* sinned, yet he finds his sinne before him, the cruelty of *Iacobs* sonnes against their brother *Ioseph*, which they committed in *Canaan*, mette them twenty yeeres after that, in *Egypt*, though for a long time they beleueed it had been done, and forgotten. No length of time can weare sinne away, if it be not taken away by repentance, the sinnes wee haue done many yeeres since,

if

if we mourne not for them till we get mercy, shall stand vp as fresh and young against vs, when we come to bee iudged as they were, the first houre that we committed them. The Lord make vs wise to thinke vpon it: our selues waxe old, our bodies are declyning to the graue; our yeeres are neere an end, and will wee take no paines to weare away our sins, to make them as if they had neuer beene; or shall wee let them stand in their strength and vigour against vs, this were a pittifull folly which will not faile to trouble vs at the last: happy are they who are iudged in this world, that they be not condemned in the world to come.

*The folly of
sinners, they
redeeme a
perishing
pleasure
with an en-
during
paine.*

Psalm. 50.

Further, we note heere the folly of sinners, and iust manner of the Lords dealing with them; their folly is heere, that that they redeeme a perishing pleasure with an enduring paine; Gods iustice is here, that he punisheth the wicked with their owne sinfull deedes, and lets them eat the fruit of their owne labours. This he threatneth by *Ezechiel*, I shall turne your waies vpon your owne heads, and truely it were a punishment greater then men are able to beare, if the Lord should set their iniquities before them, and let them see them as they are. Let wicked men consider this, that while they are multiplying sinnes, they are but pletting coardes, where-

wherewith they shall be whipped the next day with their owne hands, they are heaping vp wrath to themselves. No place of complaining against the Lords iustice, shall bee left vnto them, when they shall clearely see, it is their owne iniquitie that vexeth and torments them.

Rom. 2.

But now seeing *Nathan* the Prophet had proclaimed to *David* the remission of his sin, how is it, that yet it is before him? I answered, in his deereft children after remission of sin, he will haue the remembrance of sinne to remaine; First, to keepe them in minde of God his great mercie, who flewe them not in their sinnes, as hee hath done many, that so hee

Remem-
brance of
sinne, re-
maines af-
ter remissi-
on in the
godly, and
why.

chrysoſt.

may make them the more thankfull. *Vt gratior ſit miſericordia dei, vt ſentias quid tibi conceſſerit. Si enim ſemper memor fueris cumuli peccatorum tuorum, eris etiam memor magnitudinis beneficientia dei.* Next the memorie of ſinne paſt, ſerues as a preſeruatiue to keepe Gods children from the like ſinnes in time to come. And thirdly, it teacheth vs to haue compaſſion on others, when they fall in the like ſinnes, and to reſtore them with the ſpirit of meekenes, conſidering alſo our ſelues.

VERSE.

VERSE. 4.

*Against thee, against thee onely
haue I sinned, and done euill in
thy sight, that thou maiest be
iust, when thou speakest, and
purre, when thou iudgest.*

Now David breks
forth, and gives
glorie to God,
by an open and
plain Cōfession
of his sins, he knew it was need-
full for him to doe so; Because
remission of sinnes, is promised
vpon a condition of the confes-
sion of them. *He that hideth his
sinnes shall not prosper, but he that
confesseth and forsake them, shall*

*Confession
of sinne
most need-
full.*

Proverb.

I. John 1.9.

Before men
confession
defileth, be-
fore God it
cleanseth.

Amb. de
penitent. li.
2. cap. 7.

Augu.

haue mercie. And againe, *If we confesse our sinnes, God is faithfull to forgine them.*

But here we haue first to consider, why is it that God requires confession, is it to get knowledge of that which wee haue done? Or to get out of our owne mouth, a point of Dittie against our selues? *Nonit omnia Deus, sed expectat vocem tuam, non ut puniat, sed ut ignoscat.* He knowes all things, when thou committedst thy sinne in secret, hee saw thee, what then craueth he? nothing but that thou in thy heart mayest know thy sinne; In thy mouth maiest confesse it to the end, that he may forgine it. *Op-
tat soluere confitentes, ne contumaces punire cogatur.* The best
medi-

medicine for a sinne, is not to hide, or excuse, or extenuate it, but humbly to confesse it. *Quē-
admodum nobis peccatorum vul-
nera nunquam desunt, sic & con-
fessionis medicamenta deesse non
debent.* For it is not with the Lord as it is with men, before earthly Tribunales confession of sinne defileth the confessor, makes him guiltie and culpable, but before the heauenly it absolues him. And this is the cause why the Lord requires confession of a sin from man.

Now we haue to see what sort of confession pleaseth God, seeing it is certaine, confession of sinne hath beene made by many, which the Lord hath not accepted; here first wee must distinguish the sinnes to be

*Private sins
in what case
should they
be publikely
confessed.*

Per. m.
Cant. scr.
42.

be confessed, publicke sinnes whereby God is openly dishonoured, and his Church slandered, out of all doubt required a publike confession to God, and before men; In priuate sins the confession is required to God only: *Plerumq; non expedit innotescere omnibus, omnia quae nos scimus de nobis, atque ipsa charitatis veritate & veritatis charitate, vetamur, palam fieri velle, quod noceat agnoscanti*: yet with this exception, that when the priuate sin is done in such a maner, as that the euill thereof redounds to the hurt of many, and that for this cause also God persewes it to bring it to light, in this case priuate sinnes committed by thee, knowen to none but to thy selfe should be
publikly

publikly confessed, that thou mayest giue glory to God, and doe good to his Church as is euident in the example of *Achan* and *Dauid*.

Next wee must take heed to the manner of the confession, if it be trew, it must haue these three properties. First it must proceed from contrition of the spirit for sinne: *Primum opus fidei per dilectionem operantis, compunctio cordis est, è quo sine dubio eijciuntur damonia, cum eradicantur è corde peccata*, confession of sin in the mouth, which proceeds not from contrition for sinne in the heart, will neuer draw downe mercy to thee, more then it did to *Saule*, whose mouth said, I haue sinned, but his heart was not grieved

Three
things re-
quired in
the trew
confession
of sinne.
Ber.

I.
Contrition.

2.
Faith.

3.
Correction.

A threefold
happy fruit
of true con-
fession.

ued for sin. Secondly, true confession proceeds from faith in Christ Iesus, for there is a confession which is the daughter of desperation, and can not profit thee: An example whereof we haue in Iudas, *I haue sinned in betraying of innocent blood*, but wanting faith he got no remission of his sinne. And thirdly, true confession hath alway with it an amendment of life: otherwise *Confessio sine emendatione vita est professio peccati*, confession of sinne without amendment is a profession of sinne, thou that euery day confessest sin, and yet walkest on in the same sinnes, art no other, but a plaine professor of sinne.

Now confession of sin with
these

these properties, brings downe
to the penitent sinner, a three-
fold fruit : first vnion and re-
conciliation with God enſewes,
for ſin the cauſe of diuiſion be-
twene God and man is now
remoued, *quasi duæ res ſunt homo*
& peccator, quod audis (homo)
deus fecit, quod audis (peccator)
homo ipſe fecit, dele quid feciſti, ut
ſaluet deus quod fecit : Man and
finne are two ſundry things, de-
ſtroy ſinne which is man his
worke, and God can not but
loue, and embrace man, as his
owne worke. So long as man
keepeſ his ſinne, he workes di-
rectlie againſt the Lord, hyding
that which God will diſcouer,
and harbouring within him
the rebel, whom God is per-
ſewing, but when man turnes
againſt

Augu. in
Ioan. Tract.
13.

I.
It reconciles
thee with
God.

Ibid.

against sin, confessing it, bringing it to light, that it may be destroyed, then works he with God, *qui Confitetur peccata sua et accusat, iam cum deo facit, accusat deus peccata tua & si tu accusas, iam coniungeris deo.* Yea, he that in humble manner confesseth, giueth to the Lord the praise of iustice, that knowes if hee did continew in these sinnes the Lord ought to punish him, he giues him also the praise of wisdom, that no secret thing can be hid from the Lord, and the praise of power, hee knowes there is no way to flee from the Lord, and therefore in time he flies to him, and at last he giues him the praise of mercy, that hee is gracious and readie to forgie.

Bis

*Bis deum laudamus,
ubi pie nos accusamus.*

The second fruit of it is confusion to Sathan, it is a chiefe point of his labour to accuse vs night and day, for in one of these three he is alway exercised, either to tempt, or to accuse or to torment, when hee tempts let vs resist him, that we sinne not, if we haue sinned, let vs preuent the accuser, and bee the first accusers of our selues, so shall we stop the mouth of our aduersarie, that hee shall haue nothing to say. *Non circumueniet te ante iudicem, cum enim tui ipse fueris accusator, & dominus liberator, quid erit ille nisi calumniator?*

2.

*It brings
Confusion
to Satan.*

The

It brings
peace and
quietnesse
to a mans
owne heart.

Ber.

Aug.

The third is that true confession which brings comfort, peace, and quietnesse to a mans owne heart. As a sicke stomack is eased by vomiting, so a guilty conscience by confession. They who will not sow, how can they reape? we must sow in teares, the humble confession of sinne, if we looke to reap the sweet consolation of the spirit, let vs not do the one sparingly, if wee hope to enioy the other abundantly, *Modica Sementis detractio, non modicum messis est detrimentum.* So long as wee keepe in the heart the pleasures of sinne, we can not taste of the ioyes of God. *Vis ut intret mel, unde acetum nondum fudisti? funde quod habes, ut capias, quod non habes,* no more then it is possible

possible to powre sweet hony into that vessel, which is filled with sowre Vineger already, but as after great showres of raine, the aire becomes more calme and cleare, so after that sinne is powred out with confession and teares, the heart is pacified, and freed from her former perturbations.

Furthermore wee perceiue here, how *David* contents not himselfe with a secret confession of his sinne to the Lord, and to *Nathan* the Prophet, but wil haue his repentance declared in publike, and a memoriall of it extant for benefite of the Church of God. No doubt many impediments had *David* to hinder him from so cleare a confession, but such is the force

*Publike sins
would haue
publike re-
pentance.*

H of

of true repentance, that it ouercomes all impediments and maketh the penitent man hartily well content to giue glory to God, although it were with neuer so great shame to himselfe.

*The forme
and order
of publike
repentance
in the pri-
mitiue
church.
Ambros de
penitent. li.
1. c. 16.*

Such as had fallen in publike offenses were not receiued but vpon their publike repentance, yea and their supplication made to all the assembly of Gods people, *Petat veniam reus cum lachrymis, petat gemitibus, petat populi totius fletibus, ut ignoscatur obsecret & cum secundo, aut tertio fuerit dilata eius communio, credat seremissius supplicasse, fletus augeat.* Let him that is guilty seeke pardon with teares, seeke it with grones, let him seeke that all the people may

may mourne for him , and if
twice or thrice his receiuing to
the communion be delaied, let
him thinke he hath praied but
slackly, and hath neede to aug-
ment his teares, and because
many then thought shame to
doe this, he giues them a no-
table admonition, *Si homini sa-*
tisfaciendum esset, multos obsecra-
res ut dignentur interuenire, hoc
in ecclesia facere fastidis, ut deo
supplices, ut patrocinium tibi ad-
deam obsecrandam sanctæ plebis
requiras, if thou hadest to doe
with men, thou wouldest re-
quest many to sue for thee,
thinkest thou euill to doe that
in the Church, to make there
supplication to God, and to
seeke the helpe of the Saints of
God. *Vbi nihil est quod pudari*

Lib. 1. c. 10.

esse debeat, nisi non fateri, cum omnes simus peccatores, ubi ille laudabilior, qui humilior; & iustior qui abiectior, fleat itaq; pro te Mater ecclesia, where there is nothing wherof we should thinke shame except not to confesse our sins, seeing wee are all sinners, and he is most worthy of praise who is most abiect. Let therefore thy mother the Church mourne vnto God for thee.

Sathan takes away shame where it should be, and brings it in where it should not be.

It is a common policie of Sathan, to take away shame where it should bee, namely in the committing of it; and to bring it in where it should not be, to wit, in the confessing of sinne: But if men bee mooued with shame, I would wish they were mooued with the greatest shame,

shame, for it is a greater shame to confesse sin before the Angels and the whole world, God sitting in his iudgement seate to condemne it, then to confesse it before his Church, God sitting in his mercie seate, readie to forgiue it. Concealed can it not be, for the word of God hath confirmed it with a solemne oath. *As I liue* (sayeth the Lord) *euery tongue shall confesse vnto me.*

Two wayes in this verse, doth *Dauid* amplifie his sinne: first that it was done against God, Next in the sight of God. To sin against a King his commandement lawfull, is a great sinne, but to sinne against him in his owne face, is a double rebellion. Sin is counted a light

By two arguments Dauid amplifieth his sin.

Aug. cont.
 Parmen. lib
 3. Cap. 2.

That it was
 done against
 God.

thing among men, because they commonly weigh it in *Statera suarum consuetudinum dolosa*, The deceitfull balance of custome: but if we come and weigh it in the balance of Gods word, wee shall finde it heauie, which otherwayes wee thinke light.

This first circumstance that it was against God, doth greatly aggragate his sinne. Whether ye looke to the goodnesse, or to the greatnesse of God. The Lord was good many waies to *Dauid*, of a Sheeheard he made him a King; and did in euery state of life so blesse him, that as hee himsefe confesseth, hee was loaded with the benefits of God. Now it cannot bee but a great ingratitude

tude to offend so louing and gracious a God, who daily delights to doe good vnto vs.

Or otherwise if we consider his greatnesse wee must say it is a fearefull thing to fall into the hands of the Lord. *Are we stronger then hee? why then doe wee prouoke him to anger?*

This is a great argument of his power, that hee turnes against vs those things which wee doe against him, and punisheth vs with our owne deedes. *Thine own wickednesse shall correct ihee, and thy turnings backe shall re-prooue thee, and thou shalt know that it is an euill thing, and a bitter, that thou hast forsaken the Lord thy God, and procured this vnto thy selfe. The Sidonians sought peace from Herode*

H 4 when

*What a
fearefull
thing it is
to fight a-
gainst God.*

Ierem. 2. 19

Vers. 17.

when hee entended warre against them, and all because they were nourished by *Herods* lands, and might not want his fauour: and foolish man thinkes it nothing to fight against God, who is offering him peace, which is so great a good, that he is able to driue backe mans weapons vpon his owne face, and confound him with his owne thoughts.

*How saies
Dauid he
sinned a-
gainst God
onlie, seeing
hee slew V-
riah, and
desiled
Bathshe-
bah.*

But heere it is to be demanded, how saies he that hee sinned against God onely, seeing he sinned against *Bathsheba*, entising her to the snare of Satan: he sinned against *Vriah*, whom he slew with the sword of the *Ammonite*; and he sinned against the whole Army, casting them into danger for *Vriah* his sake

sake : and lastly, against the whole Church in his kingdom by his euill example. The answer is, that to speake properly, In all sinne, properly God is the party offended ; whether it be done immediatly, as in sinnes against the first Table, or mediately, as in sinnes against the second table : and so the wrong done to the creature is not for the hurt of such a creature, but for the interceding command of God, which is broken, for sinne is the transgression of the Law ; and were it not for that, no wrong were done to the creature.

Next *David* speakes this, according to his owne sense and feeling, at this time he had no partie that troubled him, but the

I

*In all sinne
God properly
is the party
offended.*

2.

*David
speaks this
according to
his sense,
for at this
time he had
no party,
but God.*

chrysoſt.

the Lord, for as to him that got the wrong, *Non timeham eum, miles meus erat, non poterat me iudicare.* He was my ſervant he could not iudge mee. As for others, *Rex ſum, caterorum omnium Dominus, te ſolum commiſſorum a me ſclerum iudicem habeo.* I am their King and Lord, and finde nothing in them to trouble me, but thou O Lord, art hee to whom all creatures muſt render an account, thou art higher then the higheſt, and iudgeſt the King and the ſubieſt alike. What peace then can, bee to mee, ſo long as thou art againſt mee, purſuing mee for my ſinnes.

Euthym.

Heereof firſt ariſes, a leſſon to men of power in the world,
let

let them not thinke the lesse of their sinnes, becanse they haue to doe with a weake partie, that hath neither power nor meanes to redresse their wrongs ; let them remember, that God is their party, who will iudge the cause of the poore, the widowe, and the fatherlesse : this should restrain them from doing wrong to any, albeit they might doe it vncontrouled of men ; this was a meanes of awe to *Ioseph*, he might haue reuenged the wrong in *Egypt* which his brethren had done him in *Canaan*, but hee would not because hee feared God, and considered that hee himselfe was also vnder God.

Secondly, wee learne of this
that

*let not
men thinke
the lesse of
their sinnes,
because
they are
done a-
gainst weak
men.*

No discharge of sinne is sufficient but the Lords.

Men of meane estate should haue patience when they are wronged because the offence is done vnto God.

that seeing in all sinne, God is the party offended; the remission and discharge of the sinne should bee sought from him. This is for these carnall Atheists, who if they can obtaine pardon from the earthly Iudge; or a discharge of the partie, care nothing for the Lords part, but hee will stand to his own part and make thee finde by experience, that albeit all the world would forgiue thy sinne, yet if the Lord forgiue thee not, it shal nothing auaile thee.

Last of all, let this learne them of meane estate patience, for no wrong can be done vnto them, which first of all is not done to the Lord, he is the priucipal party offended. If men could,

as

as I haue said before, ponder this, it might learne them with patience to commit their cause to the Lord, and not rashly to step in into his roome, either by imprecations, or raylings, or any other such carnall meane, but to reserue vnto the Lord his owne honour. *Vengeance is mine and I will repay it, saith the Lord.*

And done euell in thy sight.

The other circumstance whereby hee amplifies his sinne, is, that it was done in the sight of God: when hee did the sinne, God saw him, but hee forgot then that God was looking vpon him: but now when his conscienc is wakened, and hee lookes backe againe to his former iniquity, he sees now that hee

2

The other argument whereby he amplifies his sinne, is that it was done in Gods sight.

be iustified, *quod dicit vt iustificeris, non habet causa significationem, non eam ob causam peccauit David, vt Deus iustificaretur.* No, but that for this end hee confessed his sinne, that the iustice of God, iudging, reproving, and threatning him by *Nathan*, might bee manifested to others. It is not Lord without cause that thou hast denounced so sharpe punishments against mee, by thy seruant *Nathan*, *Ego haec mihi mala conciliaui*, I haue deserued them all, and giuen thee iust cause to speake and iudge against mee as thou hast done, and now I humbly confesse it before the world, that thou maiest haue the praise of righteousness in all thy speaking, & iudging. The

The children of God humbled with a sense of their sins, spare not to shame themselves that they may glorifie God. So *Daniel* ascribeth shame and confusion to himselfe and his people, but giues the praise of righteousness to the Lord. Where the Lord strikes with his rods which men may see, and hee that is stricken will not acknowledge his sinnes; in effect hee blames the Lord, as if hee did strike without a cause; therefore *Iosua*, when *Achan* was taken by *Lot* for his sinne, and the wrath of God on *Israel* was manifest, but the cause procuring the wrath, was hidden from them, exhorted him to giue glory to God, thou seest doth he, say that God is angrie
I with

*Men visited
with his rods
should giue
him the
praise of
righteousnes*

*Satans de-
ceit is to
make man
conceine
that God
seeth him
not.*

he did it in the sight of God.

This is also one of Satan his customable policies whereby he drawes men vnto sinne to couer their minds with a vaile to darken their vnderstanding, to steale out of their hearts the remembrance, at least the reuerence of the diuine Maiesty, so that he is brought to thinke for a time, that either God sees it not, or then doth not regard it. But this is a pittifull blindenesse, like the folly of children, who when their owne eies are closed that they cannot see, do therefore conceit that none other seeth them: so is it, I say with them whose affecti-
ons are captined by a sin, they are blinded and haue not an eye to looke vp to God, and
there

from Canaan.

III

therefore thinke that hee is not looking down vpon them.

The best remedy for this is to sanctifie the Lord alwaies in our hearts, let vs set the Lord alwaies in our sight, esteeming of euery place as *Jacob* did of *Bethel*, The Lord is in this place, and I was not aware, that so his countenance may beean newe band to keepe vs from sinne, otherwise it cannot bee but a deepe contempt of God, when in our estimation wee set him inferiour to his creature, not ashamed to doe that vnder the eye of God, which wee would be ashamed to doe vnder the eie of man.

That thou maiest be iust. His meaning is not, that he sinned for this ende: that God might bee

The remembrance of God is a new band to sinne.

The Lord strikes not without a cause.

be iustified, *quod dicit vt iustificeris, non habet causa significationem, non eam ob causam peccauit* David, *vt Deus iustificaretur.* No, but that for this end hee confessed his sinne, that the iustice of God, iudging, reprobving, and threatning him by *Nathan*, might bee manifested to others. It is not Lord without cause that thou hast denounced so sharpe punishments against mee, by thy seruant *Nathan*, *Ego hac mihi mala conciliaui*, I haue deserued them all, and given thee iust cause to speake and iudge against mee as thou hast done, and now I humbly confesse it before the world, that thou maiest haue the praise of righteousness in all thy speaking, & iudging. The

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I with

*Men visited
with his rods
should giue
him the
praise of
righteousnes*

with Israel, he hath suffered his people to fall before their enemies, this cannot be without a cause: seeing the lot is fallen vpon thee, and the finger of God points at thee, that thou hast procured this cuill. I pray thee giue glorie to God, by confessing the sinne thou hast done, that all the people may knowe that the Lord is not angrie without cause. It is a dangerous thing to hide our sinnes, where the hiding of them, may hide and obscure the glorie of God; as the maner of hypocrites is, who grudge and murmure when God strikes them with his rods, as if either they were punished without a cause, or then worse handled, then they had deserued.

Again,

Againe, let vs marke here the manner of God his dealing with his own, he iudgeth them in this life, that they should not be condemned hereafter. This he doth partly by his word, reproouing them of sinne; partly by his rods, correcting them. Happie are they who now are so iudged, for they who profit not, neither by his rebukes nor his rods; what else doe they, but reserue them selues to a sharper iudgment.

I 2

VERSE.

*Happie are
they whom
God iudges
now in such
sort that he
corrects
them.*

VERSE. 5.

*Behold I was borne in iniquitie,
and in sinne hath my mother
conceined me.*

David ser-
ches out the
first origi-
nall of his
sinne.



HE still proceedes
in the amplifi-
cation of his sin,
and now he rip-
peth it vp from
the verie fountaine and first ori-
ginal thereof, entring in a deep
consideration of the vniuersall
corruption of his Nature. It is
not in this fact onely will hee
say that I am culpable, I con-
fesse my whole Nature to bee
so corrupt from the verie
wombe through sinne, as most
iustly

iustly making me odious & abominable in the eyes of God, yea now when by occasion of this one sinne, which hath broken out in externall action, I looke to my inward disposition and consider the originall corruption of my nature containing all sorts of sin within it, proceeding from the want and priuation of originall righteousness, I am ashamed of my selfe in the sight of God.

To expresse this he vses two wordes; the first *Cholel* signifying to creat or forme, whereby he will declare that euen in his forming in the wombe, he was infected with sinne, the other is *Iacham* signifying to warme: thereby declaring that while hee was warmed, fostered and

How originall sinne is expressed by Dauid.

nourishedde in his mothers wombe, hee was defiled with sin originall. At the beginning hee was but an vncleane Creature.

Marriage is not blamed, when it is said that man was conceived and borne in sinne.

Aug. cont. Pelag. lib. 3. cap. 21. De nupt. et concupiscen.

Basil.

Where we are not to thinke that hee accuses the formation or fostering of a birth in the mothers wombe, these are the great and maruailous workes of God. Neither yet that hee reiects the blame on his parents, or condemnes marriage, or vse of the marriage-bed, these are the ordinances of God. *Non est malum quod natus es, sed cum quo natus es.* And againe, *Natura humana quæ de coniugio nascitur, opus est Dei.* And to this same purpose said Basil, *non accusat hic nuptias, sicut quidam stulte sunt suspicati. Sed pranari- cationem*

cationem quæ ab initio mundi a progenitoribus nostris est commissæ, in medium producit, & hanc fontem esse factam ipsorum fluentium dicit. Hee doth not here accuse mariage, as some haue foolishly suspected, but the transgression committed by our first Progenitors, he brings out as the fountaine of al these floods of iniquitie, that since sinne haue broken out in our nature.

Here first we may perceiue, what is the Rhetoricke, which godly men vse whereby they would moue the Lord to be mercifull vnto them, namely to present to the eies of his compassion their heauy diseases and the deep, wide, and inueterate wounds which they haue re-

I 4 ceiued

The rhetoricke by which godly men moue the Lord to mercie.

ceiued from their deadly enemy, let vs learne by their example not to couer nor hide our sinnes, if wee would haue mercie. A wise man desires his wound to be ripped vp, and not to bee ouerplaitred, albeit the Physitian would forget it, hee wil remember and request him to doe it. How much more should we lay open our wounds to Christ, that hee may cure them, he is that sweet *Samaritan* who at the first sight of the wounds of that poore Traueller betwene *Iericho* and *Ierusalem* was moued to compassion and powred wine and oyle into his wounds, when Priest nor Leuit had pitie vpon him, what mercie here he preached in that parable, he hath it ready to practise

etise vpon all that frō a penitent
and beleeuing heart, present
their miseries vnto him.

Secondly, wee see heere how
these particular sinnes of *Da-
uid* leades him to a narrower
inquisition and greater detesta-
tion of the whole corruption
of his nature, thus the children
of God are moued by some
particular sinnes, wherein they
are fallen to grow in the ha-
tred of all sinnes whatsoeuer.
Whereas by the contrary car-
nall men excuse their particu-
lar sinnes by the common cor-
ruption of mans nature, as if
their sinnes, werethe lesse be-
cause all men by nature are sin-
ners, but they deceiue them-
selues, for the lesse they thinke
of their sinnes, the more shall
God

*Particular
sinnes moue
the godly to
a detestati-
on of the
whole cor-
ruption of
Nature.*

*What great
neede man
hath to be
changed out
of Natures
estate.*

God thinke of them when he shall visit them, let vs not sparingly iudge our selues, if wee would haue the Lord merciful vnto vs.

And lastly, since this is true in vs all, that we were conceiued, and borne in sinne, what great need haue we of regeneration: *for vnlesse a man be borne again, hee can not see the kingdome of God?* Let natural parents who haue been instruments to their children of a naturall generation, whereby they are borne heires of the wrath of God, do what lies in them by prayer and good education to make them pertakers of regeneration, otherwaies they will curse the loines that got them, and the wombe that bare them,
and

and children againe who glorie in the external priuiledges of blood and heritage, which they haue gotten from their parents, let them remember vnlesse they be borne againe, it had beene better for them neuer to haue beene borne.

VERSE. 6.

Behold thou louest truth in the inward affections, and haste taught me wisdom in the secret of mine heart.



E procedes still to amplifie his sinne by consideration of that contrary holie disposition, which is in God: the

The vilenesse of sin appears in vs, that it is contrary to Gods holie disposition.

the Lord is holy, his eye is so pure that it cannot behold iniquity, he loueth truth and delights in the holinesse, and cleannesse of the heart, but alas I am vncleane, and therefore so much the more miserable, that my disposition is contrarie to his.

*The true
knowledge
of God
workes true
humility.*

Of this wee learne that the best way to humble vs in regard of that sinfull corruption which is in vs, is the knowledge of God, when *Esay* in a vision saw the maiesty of God as it pleased him to shew it, then he cried out woe is me. I am a man of polluted lippes, he knew before that he was a sinfull man, but a new sight of God his holinesse, discovers to him a deeper sight of his owne corruption,

corruption, the spots of the face not perceived in darknesse, are manifested in the day, and then doe men thinke shame of them, when they are discovered by the light. So long as the eye lookes to the earth, and creatures which are in it, it seemes to be quicke enough but turne it vpward toward the sunne, the weaknesse of it is soone perceived: when wee looke to our selues, and compare our selues with our selues, and with men like our selues, we seeme to be some thing, but if our eyes were open to see the Lord, and that most excellent purity and holinesse which is in him, then would we cry out with Iob. *Now mine eyes hath seene the Lord, therefore I abhor*

*Sin is but a
lying vanity.*

my selfe. The holy Angels couer their faces at the brightnesse of his glory, what shall man doe who is dust and dwelles in lodgings of clay?

Againe, seeing God loues truth in the inward affections, let vs also study to loue it, for in a conformity with God standeth mans felicity. By truth heere wee vnderstand two things: holinesse, and sinceritie, opposite to sinne, and hypocrisie: sinne is in very deede but a lie, a fallshood, and a vanitie, and therefore so named by the spirit of God. It seemes to be an other thing then it is indeed, al that to this day haue beene inamoured with it, haue found it in the end to be but a lying vanitie, and yet vaine
man

man cannot learne to despise
the deceit thereof.

And this euill becomes so
much the worse, when it lurk-
eth vnder a shew of holinesse,
hypocrisie is a generall lie of
the whole man. In a common
lie the tongue lies against the
heart onely, but in hypocrisie
not the tongue onely, but the
eye, the hand, the feet lie also,
when the hand is lifted vp to
heauen, and eye lookes vp, but
the heart followes them not,
when the knee is bowed, but
the heart is not bowed before
the Lord.

Nothing distinguishes a true
christia from a counterfeite, but
this truth, and sincerity in the
inward affections, the bastard
Christian can counterfeite the
true

*Then is it
worst when
it is couered
with hypo-
crisie.*

*The proper
difference of
a true Chri-
stian from
a counter-
feite.*

true Christians behaviour in all things, but he cannot follow him in this one, the sincerity of his heart. As a Painter can paint the cullour of the fire, and the forme of the flame thereof, but cannot paint the heate of it, so a hypocrite can resemble a Christian in any thing, but not in his heart. *Esa* can mourne and weep bitterly like *Ezechia*: *Ahab* can put on sackcloth, like *Mordecai*, *Saul* can confesse in word, I haue sinned, like *Dauid*, but none of their hearts were vpriight in the sight of God.

*If the Lord
require
truth in vs,
how much
more is he
true him-
selfe-*

Thirdly, when wee heare that God loues truth we may consider that hee is true or rather truth it selfe, what hee loues in his creature is but a
sparkle

sparkle of that goodnes, which is in himself, we haue here then strong consolation against our naturall doubtings, and distrusts, if we consider how God is verity. Of his nature he can not breake his promise, if he require such constant truth in his creature, that when he sweares, he wil not haue him to change, but to performe the good which he promises, how much more may wee looke to finde this truth in himselfe?

Psal. 15.

Therefore thou hast taught me wisdom. This is the last argument wherby *David* amplifies his sinne, that hee had done against that knowledge, where-with God had indewed him, for the Lord had delt fauourable with him, and had taught
K him

An other amplification of Davids sinne, it was against knowledge.

*A fearefull
thing to sin
against
knowledge.*

Rom. I.

him the knowledge of his will, but he like a beast suffered that light to be suffocated by the fury of his owne affections.

Of this we see that the light which God giues men, if they do against it, is a great augmentation of their sin, *The seruant that knoweth his masters will and doth it not, is worthy of double stripes*: If I had not come, and spoken to you, ye should haue had no sinne, the Gentiles who had no more but the light of nature are cōuincd, because that when they knew God, they glorified him not as God: what theu shall become of vs, who beside the light of nature haue also the light of the gospel, if still we walke in darknesse, it shall certainly aggravate our sinne,

from Canaan.

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sinne, and make our condemnation more fearefull, then that of *Sodome* and *Gomorrha*. From which, the Lord of his great mercy preferue vs.

V E R S E. 7.

*Purge me with Hyssop and I shall
be cleane, wash mee and I shall
be whiter then snow.*



After that DAVID had made a confession of his sin, and that not coldlic, or for fashion, as they doe, whose consciences are not wakened with the sight of their sinnes, but had by all circumstances aggravated his

K 2 sinne,

*After confession the
godly iustine
petition for
mercy, not
so the wicked.*

*A fearefull
thing to sin
agaⁿst
knowledge.*

Rom. I.

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K 2 sinne,

*After confession the
godly i. i. i. i. i.
petition for
mercy, not
for the wicked.*

The hyssop
by which
Dauid
craues to
be purged.

Aug. de
doct. christ.
lib. 2.

Exod. 12.

Leuit. 14.

sinne, now heereturnes to his petition of mercy.

This hyssop, wherewith *Dauid* craueth to be purged, it is as *Basil* calls it, *Alterius rei ænigma*. Naturall hyssop is an hearb *humilis, calida, & odorifera*, of excellent vertue in medicine, *Est enim in hyssopo vis purgatoria maxime pulmanum*. The typicall vse of it in the ceremoniall Law was threefold; first, the *Israelites* sprinkled the posts of their dores, with a bunch of hyssop dipped in the blood of the Paschall Lambe: secondly, a bunch of hyssoppe dipped in blood, was vsed in the besprinkling and cleansing of the Leper: and thirdly, in the Sacrifice for sinne. *Numbers 19*.

All

All these were typicall, and did signifie no other, but that all his people should looke for purgation from all their leprosie and vncleannesse in the blood of the Lambe Christ Iesus: who takes away the sinnes of the world, and his blood clenseth from all sinne. *Dauid* knew that these were types and figures instituted for signification of better things, and therefore did hee not neglect them, yet on the other part, he would not leane vnto them, as if remission of sinnes were to be gotten by these Legall purgations, but by them he ascended to the spirituall thing signified by them, hee had enough of the typicall hyssop at his commandement, and

K 3

the

*All typicall
purgations
figure the
blood of
Christ.*

the Priest ready to sprinkle him with it, when it pleased him, but he knew this would not serue his turne, he lookes to the Spirituall hyssop, and hee praies that God would purge him, without which no Leuiticall washing could make him cleane.

The pur-
ging vertue
of Christs
bloud.

The Spirituall hyssop then full of blood, is Christ Iesus. *Qui humiliavit se ad mortem, qui calore sua immensa charitatis nos dilexit, qui odore mansuetudinis, & suauitatis totum mundum repleuit.* His blood sprinkles not the bodies so much as the soules and consciences of men, for so the purging vertue which is in the naturall hyssop is internall, and by it is signified, *Coram Deo opus esse non externa*

terna, sed interna purgatione.

Seeing so it is, that the godlie Israelites in vsing these externall types, which were not ordained for themselves, but for other things, had a spirituall disposition looking euer to the thing signified by them. Is it not a shame for Papists to be so grosse and carnall, as to place any sanctificatiō in the like externall sprinkling of their body with their holy water, as they call it : with as great reason might they bring in againe all that ceremoniall Law, which was but for a time, and now is abrogated. But now seeing the truth is come, which is Christ Iesus, it is good reason the type and figure should cease. The fountaine is opened to

How carnall Papists are, who place so great sanctification in externall things.

Dauids house, for sinne and for vncleannesse. Hee hath made a perfect purgation of our sins by his owne blood. Now to retaine the ceremonies of Iudaisme, or to bring in from Paganisme their superstitious washings of sinne, as Papists borrow from *Pompilius* these heathenish purgations, by sprinkling of water which they vse, is to offer wrong to Christ Iesus: for the first, in effect, imports that Christ the veritic is not yet come, and therefore they will stil retaine the figure: the second imports, that albe it hee bee come, hee hath not made a perfect purgation of our sinnes by himselfe, but his wants must bee supplied by a purging with water on earth, and

and a purging by fire in the second house of hell.

But heere it is to be demanded, how it is that *David* saies, if the Lord wash him, hee shall bee cleaner and whiter then the snow, doth he meane, that after sinne is forgiuen, there abideth no more any remainder of sinne vnto him. No, this is not his meaning, but that if the Lord forgiue him his sin, hee shall hee in as good estate with the Lord, as if he had neuer done it, *Peccatum enim non imputatum est quasi non commissum*, a sinne not imputed, is, as if it had neuer beene committed.

That wee may vnderstand this the better, wee are to confi-

Sinne not imputed is as if it had not beene committed.

A twofold purging of sinne.

I

*One by
Christs
bloud, this
is our iusti-
fication.*

2

*The other
by his spirit
this is our
sanctifica-
tion.*

consider, how there is a two-fold washing or taking away of sinne: one, that is made by the blood of Christ: another, by the spirit of Christ. The taking away of sin by the blood of Christ is perfect euen now. For they to whom the merit of the blood of Christ is imputed, haue presently all the guiltinesse of their sinne removed fully and perfectly; this in effect is the benefit of our iustification. The other taking away of sinne by the spirit of Christ, is imperfect: his vertue hath begun in vs a mortification of our earthly members; his spirit daily weakeneth and subdueth in vs the life and power of sinne, that it reigneth not to command vs as it

was

was wont to doe, and this in effect is the benefit of sanctification; but this taking away of sinne in this life is not perfect, for some remainders of sinne in them to whom sinne is forgiuen, will the Lord haue remaining, for the exercise of our faith, and daily humiliati-on, as more at large wee haue shewed in our Treatise vpon the 8. to the

Romans.

VERSE

VERSE 8.

*Make mee to heare ioy and glad-
nesse, that the bones which thou
hast broken may reioice.*

*The second
ranke of
Dauids
petitions is
for peace
of Consci-
ence.*



hitherto DAVID with his confes-
sion of sin hath ioined petitions
for mercy. Now he proceeds and craues that
these euils which his sinne had
brought vpon him, may be re-
moued. Sinne hath many e-
uill effects, at the first it offends
God, and grieues his spirit, but
at the last, it shall grieve the
soule of him that did it. Let vs
learne to beware of it.

This

from Canaan.

141

This petition of *David* is to bee opposed to his present disposition, so shall wee vnderstand it. O Lord, I heare within me an accusing voice of conscience, which terrifies and disquiets me, I beseech thee, Lord let me heare the contrary voice of ioy and gladnesse. Heere then he confesseth that which all the children of God may finde in their own experience, that sinne impaires the peace of conscience. If wee could remember how sweet is the ioy and peace which wee lose, for the vaine and perishing pleasure of sinne, wee would bee loath any more to make any such exchange.

Secondly, wee see here that there is not any testimony
faue

*Sin spoiles
man of in-
ward peace
and ioy.*

Mans testimony of the remission of finnes is nothing, without the testimony of Gods spirit.

saue onely the testimony of Gods spirit that can bring peace to the troubled conscience. *Nathan* had before this witnessed to *Dauid*, that his finnes were forgiven him, but *Nathans* word pacified not his conscience, the ministration of the word of God hath credit with men, the ministration of the Spirit, that bringeth consolation hee hath reserved to himselfe. When *Martha* and *Marie* mourned for dead *Lazarous*, many godly Iewes came out of *Ierusalem* to comfort them, but they got neuer comfort till Christ Iesus came, and so the godly may mourne for their finnes, and for the deadnesse of their heart, but there shall bee no comfort till the

the comforter come, and refresh their soules,

But here it will be objected, what then availes the ministry of the word, and the consolations of the seruants of God giuen out of it. Yea very much indeed, for where the testimony of the word pronounced by Gods seruants goes before to witnesse mercie, there the testimony of Gods spirit conforming it followes after, for the blessing of peace pronounced by the seruants of God vpon the children of peace abides vpon them, this we see cleerely here in *David*: Nathan pronounced to him: vpon the knowledge of his repentance the remission of his sinnes, hee could not feele it for the present,

The ministerial comfort of Gods seruants greatly to be regarded and why.

Luke.

sent, but the Lord followes and iustifies *Nathans* Ministrie, witnessing that to *Dauids* heart, which *Nathan* had witnessed vnto his eare.

*Remission of
of sins may
be thine,
suppose thou
feele it not.*

And this we haue to marke for a comfort against these spirituall desertions, whereunto the Children of God are subiect. Remission of sinnes may bee thine, the seruants of God with a warrand may witnesse vnto thee, that thy sinnes are forgiuen thee, as heere *Nathan* doth vnto *Dauid*, and yet thou not feele that it is so, wee must not therefore bee so discouraged; as to thinke wee want that grace alwaie, which we cannot feele.

*Therefore
Dauid
craues not
onely mercy,
but sense of
mercy.*

It is now cleare what is the benefit which *DAVID* here
craues

craues. To wit not mercie only that he hath sought before, but the sense of mercie also, make me to heare ioy, so that I may feele it. For all the inward senses of the soule are in feeling; to heare the Lord, to see him, to tast how good he is, is no other but to enioy him and to feele his consolations. It is thy praise o Lord that thou speak'lt peace to thy Saints; among the rest, speake peace vnto mine heart also. O what a ioy was it to that man sicke of the palsie when he heard that voice, thy sinnes are forgiven thee. And such like to that sinfull woman when shee heard, goe in peace, thy faith hath saued thee. And how was the soule of that conuerted sinner comforted in the

L midst

*Great comfort, that
God not on-
ly forgives
our finnes,
but telles vs
they are for-
giuen.*

middles of the dolours of death when he hard that voice, This night thou shalt be with me in paradise. —

This is the exceeding great loue of the Lord toward his children, that he hath not only provided a sure saluation for them through the remission of their finnes in Christ Iesus, but also seales vp in their heart the testimony thereof by his Holy Spirit of adoption, and that for their present consolation least they should bee swallowed vp of heauinesse through continuall temptations. Though he speake not to all his children as hee did to *Daniel* by an Angell; O man greatly beloued of God, nor as he did to the blessed Virgin *Marie*; haile *Marie* freely

freely beloued, yet doth hee
witness the same to the hearts
of his children by an inward
testimonie, when they heare
it, they are aliue; when they
want it, they are but dead, their
soule refuses all other comfort
whatsoeuer.

*That the bones, which thou hath
broken may reioyce.* By these Be-
st understands *Ossa anime spiri-
tualia*, that is as saith *Sanguis* and others, *Vires anime rationa-
lis* but as this agrees not with
this sense, so there is no reason
why it should be enforced. Da-
uid his words, Psalme 32. serues
for a commentarie to this, there
hee complaines, that through
extremitie of the anguish of his
Spirit, the moisture of his body
was turned into the drought of

*A troubled
mind sore
weakeneth
the bodie.*

Sommer, now the marrow we know is the strength of the bones, these being so extenuate no maruell, his flesh consumed, his skinne was parched, his face withered, his sight dimmed, his knees enfeebled, and the whole externall man greatly weakned, the Spirit of a man sayes *Salomon* will sustaine his infirmitie, but a wounded spirit who can beare it?

The miserable state of the wicked who must beare the burden of their owne finnes.

Of this let vs learne that if the sight of sinne presented to the godly from a iust accusing conscience, doe so terrifie them, and breede them such excessive trouble as for a time, doth sorely torment them. In what state shall the wicked be, when the Lord shall present their sins to them & wake their conscience vpon

vpon them not in mercie, as he doth to his owne, but in wrath, not for a time, but for euer. O what anguish and remedilesse tribulation shall be vnto them, the dayes of wicked mens sinning are compared to the time of a womans conceiuing, but the daies of their punishment are compared to the time of her traueilling: they conceiue their sinnes with wantonnesse and pleasure, but shall beare them with dolor vnspeakeable, their dolors shall exceede the dolor of a woman, for shee knowes once to bee deliuered of her paine either by life or death, but the wicked shall neuer bee lighter of their sinnes, nor bee deliuered from the anguish of their accusing con-

science, from which most miserable condition the Lord deliver vs for Christ Iesus sake.

VERSE 9.

*Hide thy face from my finnes, and
put away all mine iniquities.*

*Guiltinesse
of sin soone
contracted,
not so soone
put away.*



DAVID yet from
God the fourth
time seekes the
remission of his
finnes, the guilt
of sinne is soone contracted, but
not so soone gotten away, wee
are happie if the examples of
other men may learne vs to be
wise, he was a man deerely be-
loued of God, and yet how ma-
nic

nie requests makes hee, before he can get his heart assured of mercy : but the presumption of this age is so great, that men feare not to offend the Lord, because they thinke, mercie may be gotten for a word. But let men remember that fearful sentence, w^{ch} the L. pronounc't vpon the people of the Iewes, for the abuse of his mercy; *When they fast, I will not heare their crie*: And againe; *Though Moses and Samuel stood before me, yet mine affection could not be toward this people*, that so our hearts may be humbled with holy feare, which may restraine vs from offending our God, vpon presumption of mercy.

Hide thy face. All David his care, when hee had committed

L 4

his

Foolish are they, who thinke they may get mercy for a word.

He that seeks not to hide his finnes, pronouces the Lord to inquire it.

his sin, was to hide it from the Lord, for this cause he committed murther and slew *Vriah*, thinking if he were not aliue to perceiue it, his iniquity should neuer come to light. Now he sees it with a vaine labor, *Vriah* is dead, but the angry countenance of God looking vpon his sinne troubles him, As the fish called *Sepia* casting forth a black liquor out of hir mouth, of purpose to lurke vnder it, doth therby giue notice to the fisher of the place wherein they shall finde hir: so foolish man, while he thinks to hide one sin by another, doth but cast himself the more opē to the eye of God, who then looks most narrowly to a sin when man most craftily labours to conceale it:
Euery

Euery sinner in sinning takes frō
God the praise of righteousness
as if the Lord were like him, &
were not a God that loues right-
teousnesse, and hates iniquity.

But he that thinkes to hide
his sinne from the Lord, when
he hath done it, takes also from
him the praise of wisdom, and
makes the Lord so far as he
may, like an Idoll of the Nati-
ons, that hath eyes and sees
not. And therefore the Lord
as he will be auenged of euery
one that offends, so principally
vpon them who scorne him, by
hiding their sinnes from him.
*Woe be to them that seeke in deepe
to hide their Councell from the
Lord, their workes are in secret,
and they say who sees it?*

At this time *Dauid's* sin was
vnknownen

*He that
seekes to
hide his sin
from the
Lord makes
an idole of
him.*

Woe to such.

No man
knew Da-
uids sinne,
yet is he
fore trou-
bled, be-
cause he
knew that
God knew
it.

Ambros. de
peniten. li.
2. cap. 11.

God will
looke to our
sinnes, if we
looke not to
them.

vnknownen to the world, no ly-
uing creature but himselte
Bathsabe and *Nathan* were pri-
uie to it, yet this terrifies him,
that he saw the Lord looking
vpon it: It is no comfort to a
man to haue his sinne hidden
from all the world, vnlesse hee
knew that the Lord also hath
couered and forgiuen it, *alioqui
ita gravis est culpa conscientia, vt
sine iudice ipsa se puniat.* So hea-
uie is the sinne of any euill con-
science, that albeit no creature
were to iudge it, it iudges and
punishes it selfe.

He said in the third verse that
his sin was alway in his sight,
and now hee praies that God
would put it out of his sight,
this is a very good ordor, if we
hold our sinnes in our eies to
persue

persue them, God will cast them behinde his backe to pardon them, if we remember them and repent, hee will forget them and forgine, otherwise *peccatum unde se homo non auertit, aduertit deus, & si aduertit, animaduertit*, the sinne from which man turnes not, God lookes to it, and if he looke to it, sure he will punish it.

Thy face. The face of God is sometime put for his fauor, and with this he lookes on the persons of them, who are the children of his good will, this *Dauid* praies may be lifted vp vp-on him Psal. 4. that God would not hide it from him Psal. 27. the hyding of his face did trouble him sore Psal. 30. therefore it is his customable prayer.

Lord

*The face of
God put
sometime
for his mer-
cy, some-
time for iu-
stice.*

Lord cause thy face to shine vpon vs, Psa. 4. sometime againe it is put for his anger or angry face, whereby he lookes on the persons of the wicked, when he wil vex them in his displeasure, or vpon the sinnes of his owne children, when he wil humble them.

*How feare-
full a sight
Gods angry
face is.*

How fearefull a sight this angry face of God is, see it in *Dauid*, for his good, the Lord who loued *Dauids* selfe, looked with an angry countenance at *Dauids* sinnes, but hee protests hee may not indure it, and praies God to hide it from him. See it againe in Christ Iesus, who endured the looks of that angrie face, not for himselfe but for vs, how did it make his soule heavy, and his flesh so weary

weary that he did sweat blood.
How miserable then are the
reprobates, who must endure
for euer the sight of Gods an-
gry face looking vpon them?
for they and their sins are one,
no maruell they shall cry hills
and mountaines fall vpon vs,
and hide vs from the face of
him that sits vpon the throne.
Let vs feare and looke with an-
ger vpon our sins in time, that
God in mercy may looke vp-
on our selues, and wee may
finde ioy in his face,
wherein the wicked
shall see nothing
but terror.

V E R S E.

no other but to seeke a liberty to sinne, while as men seeke sin to be forgiven, but not to be restrained, it is an argument they haue not a right hatred of sin, but wee see in *Dauid* what the disposition of the godly is, as they desire mercy for be-gone sinnes, so also grace to renew them and preserve them from the power and deceit of sinne in all time to come, otherwise to craue that the Lord would pardon these sins, which thou art of purpose to commit, it is but to mocke the Lord, by turning his grace into wantonnesse.

The vn-
cleannesse of
sinne origi-
nall encrea-
sed by actu-
all.
Iob.

Dauid his heart was two waies vnclane, first by reason of originall sinne wherein hee was conceived and borne, *Who*

can

can bring a cleane thing out of that which is vnclean:& this vncleanesse of heart is common to al mankind, but beside this he had defiled it with many actual sins, specially this foule adultery & murther, for euery sin pollutes the heart, & leaues a new guiltines vpon the conscience, wherewith now *Dauid* finding his heart ouergrowne, that it is not like the heart he had before, he praieth the Lord to giue him a new heart. He had now not only sinned, but fallen as *Basile* expounds it in *Senium peccati* into the very old age of sin, and therefore hee desires, that the Lord would begin with him againe, and make him to renew his youth like the Eagle.

Basile.

Many circumstances are to

M

be

V E R S E. 10.

*Crete in mee a cleane heart, O
God, and renew a right spirit
within mee.*

*The third
ranke of
Dauids pe-
titions.*



Ow followes Da-
uids third petiti-
on, wherein he
craue the grace
of sanctification,
hee sought before the forgie-
nesse of his sin, now hee seekes
to be deliuered from it in time
to come : for it is for this end
that hee praies for a cleane
heart, and a renewed spirit,
that hee should not any more
fall to the like vncleannesse :
This is a good order in our
prayer;

prayer, when first we seeke the grace of remission, and then the grace of renouation, for these two goe inseparably together; to whom the Lord giues remission, them hee makes new creatures, so that renouation of the heart is alway an vndoubted token of the remission of thy sinnes; and by the contrary he whose heart is not renewed but abides stil in his former vncleanness, hee deceiues himselfe; if so be he thinkes that his sinnes are forgiuen.

This is to be marked for the common sort of prophane men in this age, who seeke from God mercy to forgiue for feare of his plagues, but not grace to renew them to his image for loue of himselfe, this in effect is

no

*Remission
of sinne and
renouation
go together.*

*They who
seeke for-
giuenesse
and not
sanctifica-
tion seeke
but liberty
to sinne.*

no other but to seeke a liberty to sinne, while as men seeke sin to be forgiven, but not to be restrained, it is an argument they haue not a right hatred of sin, but wee see in *Dauid* what the disposition of the godly is, as they desire mercy for be-gone sinnes, so also grace to renew them and preserue them from the power and deceit of sinne in all time to come, otherwise to craue that the Lord would pardon these sins, which thou art of purpose to commit, it is but to mocke the Lord, by turning his grace into wantonnesse.

The vn-
cleaneſſe of
ſinne origi-
nall encrea-
ſed by actu-
all.
Iob.

Dauid his heart was two waies vncleane, firſt by reaſon of originall ſinne wherein hee was conceiued and borne, *Who*

can

can bring a cleane thing out of that which is vnclane:& this vnclannesse of heart is common to al mankind, but beside this he had defiled it with many actual sins, specially this foule adultery & murther, for euery sin pollutes the heart, & leaues a new guiltines vpon the conscience, wherewith now *David* finding his heart ouergrowne, that it is not like the heart he had before, he praieth the Lord to giue him a new heart. He had now not only sinned, but fallen as *Basile* expounds it in *Senium peccati* into the very old age of sin, and therefore hee desires, that the Lord would begin with him againe, and make him to renew his youth like the Eagle.

Basile.

Many circumstances are to

M

be

*Sinne seeks
the very
life of the
soule.*

*The heart
of any Chri-
stian his
heart.*

bee marked heere, whereby *Dauid* aggrauateth the greatnesse of his misery : as first, that his discaise was in his heart, which is the fountaine of life. As the naturall heart is the life of the body, which when it is not well, vitall humor, health, beauty, ability, and all decaies in the body : so is the Lord the life of the soule. So *Dauids* meaning is, O Lord, by my sinne I haue grieved thy holy spirit, and forced thee to forsake me. *Tu praprie cordis mei proprium es cor & vita* : thou properly art the proper heart, and life of mine heart. Come againe Lord, and restore life vnto mee, without thee I am dead and senslesse, and an abominable creature, like a body

dy, which wanting an heart is an vncleane carion, thou art the light of my minde, the peace of my soule, the life of my heart. I haue lost life by my sinne, I am like a man wanting his quickning spirit: when thou wentest away, my life went away: Lord come againe, and create a new heart within me.

Againe, in that hee craues a cleane heart may bee created in him, he acknowledgeth that his sinne had not onely wounded him, but slaine him, and that he stood in neede not of any reparation, but of an new creation, wherein hee vtterlie distrusteth the power of his nature: yea the ability of his owne free will notwithstanding

*Repentance
is a new
creation.*

*And so a-
bout the
power of
nature.*

Sauan.

Pfal. 103.
As we created not our
selues. So
we cannot
renew our
selues.

ding grace once resumed, hee findes it so oppressed by the power of his corruption, that he is forced to craue from God the benefit of a new creation, *Vt cor eius tale fieret per gratiam, quale non potuit esse per naturam.* Of our selues wee fall, but of our selues wee rise not againe. Not onely is our first conuersion a worke of Gods grace altogether and alone; but the workes of our restitution by repentance, after we haue fallen: as it is in the Lords praise, *Hee quickened vs, when we were dead.* So is it his praise, *that hee keepes our soules in life. The Lord made vs, we made not our selues.* Wee are content to giue him the glory of our first creation, let vs also giue him the glory of
our

our second creation. Yea, so oft as we fall into sinne, let vs consider that our rising againe, is no lesse a worke of the great power, and mercy of God: then was the rayling of *Lazarus* out of the graue, for otherwise wee should haue lien still with others, rotting and perishing in our sinnes. And so haue wee to praise the Lord, not onely for our first and second creation, but for the renewing of that benefit vnto vs, as oft as we by our transgression haue lost that life, which the Lord did once communicate vnto vs.

And this that our sanctification, or restitution by repentance after that wee haue sinned, is called new creation,

M 3 renders

*A proper
comparison
of our first
creation
with the
second.*

renders yet vnto vs a profitable instruction, if we compare our new creation with *Adam* his first creation. When shall wee say that *Adam* was made a naturall man? neuer till the Lord breathed the breath of life into him; the Lord first formed his body of clay, after the same shape and similitude, that now yee see the body of man in all the porportion of the members thereof, No image can be made by mans wit so lively representing a man, as did that portraiture of clay, which the Lord at the first formed with his owne hand, but at this time it lay vpon the ground, hauing eyes that saw not, eares that heard not, a mouth that could not speake, and feet that could not

not walke: hee was then very like vnto that which now man is; but (as I said) was not a naturall man, til God breathed the breath of life vnto him. Let vs consider the like in the new creation, how many shall ye find verie like vnto christians baptized in the name of Iesus, who haue a mouth to speake, and an eye to looke vp vnto heauen, and an eare, as a man would thinke, to heare very reuerently the word of the Lord: who when all is done, what euer they seem in the eyes of men, are no other in Gods sight, but as the carcases of christians: So to speake, destitute of that quickning spirit of grace, which onely giues life to the actions of men. Let vs take

M 4

heede

Many professed Christians are but carcases of Christians.

heede to our selues that we bee
not of that number; for then
onely haue wee this comfort
that we are Christians indeed,
when we finde that quickning
spirit of grace, which is in
Christ Iesus, communicating
life vnto our spirits, that what
we doe in the workes of Chri-
stianity stand not in externall
shew, but may proceede
from inward sense
and feeling.

VERSE

VERSE. II.

Cast mee not away from thy presence, and take not thine holy Spirit from me.



Till *David* continues his supplications, seeking a remedy of these manifold miseries, which he found by experience, his sinne had brought vpon him. For wee must remember, that all these petitions proceeded from a sense of a contrary euill, which by his sinne hee had incurred, and craues that God of his mercy would diuert it. He lamented before

*Dauid's
feruency in
Supplication.*

before that sinne had slaine him, and made him like a dead man wanting a heart, or quickning spirit, and now hee feares lest as the dead are abhorred by the liuing , so the Lord should cast him out, as a dead and abominable thing out of his presence.

*The pleasures of sin
are deare
bought.*

Whereof weelcarne, this is one of the iust punishments of sinne, it procures the casting out of a man from the face of God, and it may let vs see how deare bought are the pleasures of sinne, when a man to enioy the face of the creature, depriues himselfe of the comfortable face of the Creator, as *David* here for the carnall loue of the face of *Bathsheba*, puts himselfe in danger to bee cast out

out for euer from the presence of the Lord his God. If man could remember this in all Satans tentations, what it is that the deceiuer offers, and what it is againe that hee seekes, hee would be loth to buy the perishing pleasures of sinne, vpon such a price as Satan selleth them, but would answer him, as the Apostle did *Simon Magus*, *Thy money with thy selfe gae into perdition, thy gaine, thy glory, thy pleasure, and what euer thou wouldest giue me to offend the Lord my God, goe with thy selfe into perdition, for what canst thou offer vnto mee comparable to that, which thou wouldest steale from me.*

But how is it that he praies,
Cast me not out from thy presence.

May

*For Satan
seekes from
man better
then he can
giue him*

*A twofold
presence of
God.*

May a man bee cast any way from it: saies hee not himselſe
What way can I flee from thy pre-
sence? This is soone answered
 by distinguishing his twofold
 presence: one in mercy where-
 with hee refresheth and com-
 forteth his owne ; and this
 without intermission they en-
 ioiy, who are in heauen: ano-
 ther, in wrath, whereby hee
 terrifies and torments without
 intermission the dāned in hell.
 As to thē who are vpon earth,
 certaine it is, hee is displeased
 with many , who because
 they see not his angryface, re-
 gard it not, borne out with
 temporall recreations of the
 cteature, which wil faile them,
 and there are many againe to
 whom hee lookes as a louing
 Father

*No casting
 out from
 the one.*

father in Christ, and yet they see not his mercifull face, by reason of many interiected vailles: but to them who once haue felt the sweetnesse of his fauourable face, it is death to want it. *Absolom* protested hee could not want the sight of *Dauid* his Father, hee spake it out of his hypocrisie; but to such as are truely godly, there can be no punishment so heauy as to debarre them, and it were but for a short time, from the comfortable face of their heauenly father.

Thirdly, let vs' learne how the all-sufficiencie of the Lord our God, and his great power appeares in this. It is punishment enough to a man, suppose he were Monarch of the world

2. Sam. 14.
32.

What an
all sufficient
good the
Lord is.

*It is life to
see his fauo-
rable face,
and death
to want it.*

world, and had all comforts earthly to uphold him; to want the countenance of God. O what an infinite good, what an all-sufficient Maiestie is hee in himselfe! a looke of whose countenance refreshes his creature: & no comfort can comfort him that wants it; as yee may see in *Beltasar*, how did he tremble in the midst of all his pleasures, at the sight of Gods anger? and here in *Dauid*, who once debarred from the sight of Gods ioyful face for his sins, could neuer rest till he got it againe. All the sports and delights of his Kingdome could not refresh him. Doubtlesse he is an all-sufficient God, who liues by himselfe, whose onely countenance comforts his creatures,

atures, and without whose favour, life, yea, the most honourable life that can be deuised on earth, is worse then death.

But what moued him to fear casting out from Gods presence, who had so many both externall and internall testimonies of Gods fauour toward him? Out of question the examples of *Caine*, cast out for murdering his brother, & the example of his predecessor *Saul*, iustly reiected of God, did terrifie him, lest hee for mercilesse murdering his owne seruant, and fearfull back-slyding from the Lord, should also be reiected. He remembered well the example of Gods iudgements on others for their sinnes, and his conscience told him

*The godly
feare when
they re-
member
Gods iudge-
ments on
others.*

Yet their
feare is ne-
uer without
hope, if they
feare God
as a Iudge,
they hope in
him as a
Saniour.

Sauan.

him within, hee was guilty of the like or greater: & this made him afraid.

Yet was not his feare without hope susteyned by consideration of God his vnchangeable loue, but by the inward consciēce of his own vnfeyned repentance, and by the manifold examples of Gods mercie shewed to penitent sinners. If *Caine* was cast out from thy face, it was because he sought not thy fauour: and *Saul* was reiectēd because hee repented not. But Lord, I haue opened my heart to thee; thou seest what griefe is in my soule, for grieuing thee by my sinnes; thou neuer reiectēdst any, that from a penitent heart sought thy mercie: *Quis vnquam venit*

ad

ad te & confusus abiit? Who euer came to thee, and went away ashamed? Shall I be the first that sought thy face, and was reiected? Nay Lord, *Cast me not, I beseech thee, out of thy presence.* Thus we see, how Dauid at one time, *Et timet à iudice, & sperat à saluatore*, is both afraid of God as his Iudge, and hath hope in God as his Saviour; sometime feare oppresseth his hope, but at the length hope ouercometh feare: *Felix conscientia in qua eiusmodi luctamen.*

Bernard.

And take not thy holy Spirit from me. The Spirit of God will not dwell in a polluted soule. Euery vncleanenesse diminisheth his presence. The Apostle warneth vs heereof,
N when

The vncleanenesse of sinne, grieues Gods Spirit.

when hee saith, *Griue not the Spirit.* And againe, *Quench not the Spirit.* David felt it by his own experience, and therefore makes he this prayer to God, that the grace of his Spirit, which was weakened by his sinne, should not vtterly be taken from him.

*Without
the Spirit,
no fellow-
ship with
God.
Rom. 3.*

Gal. 5. 22.

This is a petition necessary alway to bee vsed vnto God: for without this Spirit we can haue no fellowship with God. *If any man haue not the Spirit of Christ, the same is not his:* & this Spirit, hee is knowne by his fruits, which are, *Loue, Peace, Ioy, long Suffering, Gentlenesse, Goodnesse, Faith, Meekenesse, Temperance.* Where wee finde the presence of this Spirit by his fruits, wee are to cherish him;

him; where we find a want, or decay of them, wee are to pray for them: but many prophane men in this age are like these, who know not whether there bee such a thing as the Holy Ghost, or not: they neuer felt his presence, neyther had they euer experience of his renewing, and comforting grace; & therefore feeble no losse by his absence. Let them enioy such things as they loue, they care not for him, because they know him not: most like vnto brute beasts, to whom pearles and most excellent jewels are of no price; onely such things as affect their sensuall appetite, are pleasant vnto them.

But how excellent a guest this Spirit is, and how worthy

Yet prophane men cannot discern his presence from his absence.

What an excellent guest and worthy intertainment the Spirit of God is.

Bern. in
festi. Pente-
costi. Ser. 5.

to be harboured in our hearts, may be gather'd from this proper Epithet, which alway is attributed to him, *A holy Spirit*; both because in himselfe he is so, and dooth also make them holy in whom he dwels. What notable effects hee workes in his own children, is summarily comprised by *Bernard* in three wordes: he is *Pignus Salutis*, the pledge of saluation: all speaking of saluation without him, is but babling: hee is *Robur vite*, the strength of our life: without him we have no ability to any spirituall action; and he is *Scientia lumē*, the light of knowledge: for without his sanctifying grace, all knowledge whatsoever, is but darknesse.

But heere it is demaunded;
May

May the Spirit of God, once giuen to Gods children, be taken from them? I answer, there are some of his gifts which may be giuen and taken away againe: these are secondary and common, such as God giues indifferently to good men and euil. So *Achitophels* wisdom, and *Saul* his gift of Kingly gouernmēt, were at length taken from them: but there are other gifts, which once giuen, are neuer taken away againe. These are principall and proper, communicated only to Gods elect; as the grace of regeneration, adoption, sanctification: these graces are crowned with that great grace of Perseuerance. The reason whereof is not in vs, nor in our stabilitie; but in

*Whether
Gods Spirit
once giuen,
may be ta-
ken from
his children
or not.*

the vnchangable counsell and will of him who loued vs, for whom he loues he loues, to the end: his gifts and calling are without repentance : Wee may fall after grace receiued, but the Lord puts vnder his hand and raises vs vp againe : *Because I am not changed, therefore ye are not consumed*, saith the Lord : And truely euen at this same time when *Dauid* makes this praier, it is euident, hee wanted not this spirit of grace, restoring him by repentance after hee had fallen, and making him thirst for mercy : *Nullum enim certius praesentia spiritus testimonium, quam desiderium amplioris gratiae.*

VERSE.

VERSE. 12.

Restore to me the ioy of thy saluation, and stablish mee with thy free spirit.



Three great evils did David bring vpon himself by his sinne; a guiltinesse which em-
paired the sense of Gods mercy, an vncleannesse which per-
uerted and corrupted all the powers of his soule, vpon which two, followed hor-
rour of a iust accusing conscience. Against these three he frames his supplications. Against the first he seekes mercie to pardon

Three great evils Dauid's sinne brought vpon him.

His remedie against them all three.

and forgiue his sinne: Against the second hee seekes grace to renew him, and that God would create a cleane heart within him. Against the third he seekes to be restored to the ioy of Gods saluation.

The way of
a penitent
sinner is :

Bex. in
Cant. ser. 3.

But as this is the last and greatest petition that a sinner can seke to be comforted with the ioyes of God, so are wee to remember, that in this petition wee cannot preuaile, except some other goe before it, there then is the order to be obserued by a penitent sinner, let vs first fall downe at his feet, and mourne: *ploramus coram domino qui fecit nos, ea qua fecimus nos*, let vs therefore continew a long time lamenting our manifold sinnes, and taking a view
if

if possibly we may, of euery one of them, that as by committing them wee contracted guiltinesse, so by mourning particularly for them, wee may enfeeble their testimony against vs. Then let vs looke vp out of the assurance of faith, and require the helping hand of the Lord to raise vs vp, these two being rightly done we shall finde him like that merciful father, embracing the forlorne sonne in his armes and kissing him, from his teete we goe to his hands, from his hands to the kisses of his mouth, such as fall not downe to mourne at his teete, how can his helping hand raise them vp, or the kisses of his mouth comfort them?

*From mourning at
Gods teete
to goe vp to
the kisses of
his mouth.*

See

*Sathan in
tempting
makes faire
offers but
indeed is a
robber.*

See here what a deceiuer, and supplanter Satan is, in temptation he seemes to be a giuer, for he makes great offers to men, if they will obey him, but in verry deed he is but a robber, and so shall euery man finde him, when they are deliured from the deccite of sinne, and get their cares opened, they shall see, that Satan by alluring them to sinne, hath taken excellent things from them, for which they haue need to pray earnestly vnto God, as *Dauid* here doth, that hee would restore them. Let vs not therefore harken to him when he flattereth vs the fairest. Where God gets loue and obedience from man, there man gets comfort in his God, but Satan like

a subtile diuider doth what hee can to deprive God of that obedience which his creature should giue him, that so he may deprive the creature of that ioy and comfort, which otherwise he might haue in his God.

And again we see how there is no ioy can content *Dauid*, but the ioy of Gods saluatiō, he was a King, & wanted none of these earthly comforts wherein worldly men reioyce, but none of them can comfort the heart of *Dauid*, it is the ioy which arises to the conscience from the feeling of God his saluation that he craues, & indeed what other ioy can there be, albeit the Lord would giue vs all things that he hath made, vnlesse we feele

*No ioy can
comfort
mans soule
but the ioy
of Gods sal-
uation.*

feele him selfe our father, and
 Sauour in Christ, what can
 they helpe vs, it is true of them
 all, which Iob in his trouble
 spake of his friends, *Miserable
 comforters are ye*, and yet many
 such miserable men are there
 in the world, who know no
 ioy, but that which arises of
 meat, and drinke, siluer and
 gold, and such like things, this
 is but a brutish ioy, for euen
 the beasts haue their owne de-
 light, when such objects are
 presented to them, as are agre-
 able to their nature, and thou
 if thou knowest no other, in re-
 spect thou wast made for greater
 things, art more beastly
 then they.

*Three great
 graces seeks
 Dauid in
 this peti-
 tion.*

*And stablish me with thy free
 spirit :* In this short petition
 many

many notable benefits, *David* seeketh from the Lord, for by this free spirit *Vatablus* vnderstands *Spiritum libertatis*, *qua prout & faciles reddimur ad faciendum quae Deus precipit*, that spirit of liberty, which enclines our hearts willingly to doe, what the Lord commands according to that of our Saviour, *Iohn 8. Then shall ye be free if the sonne make you free*: So then the benefit *David* here craued, is that he may finde reason commanding affection, as *Basil* expounds it, and that his carnall affections haue no power to draw his heart toward external and vnlawful obiects, away from his God as they had done: for affections once let loose, are not easily bridled and restrained

I

That reason may command affection.

retrained againe, but after a furious and inordinat manner carries away the heart of man, suffocates light, captiues reason, whereby they themselves should be ruled, and this *David* feeling in himselfe, praies against it, that the Lord would establish him with his free spirit.

2

*That the
sense of
Gods loue
may overcome the
terror of his
accusing
conscience.*

Secondly, he is called *Ruah Nedibah* the spirit of liberty for an other effect which hee workes in our hearts, whereof the Apostle speakes Rom. 8. *Ye haue not receiued the spirit of bondage to feare again but the spirit of adoption, whereby ye cry abba father*: This effect is to comfort our heart with the sense of Gods fatherly loue, *David* was troubled with terrors of minde which

which his guilty conscience had wakened, and now he craues the confirming spirit of God or as *Tremell.* translates it, *Spiritum ingenuitatis*, thy kindly spirit, which in regeneration thou giuest to thy owne children, wherby I may know that I am one of them : Euery sinne empaires in our heart the testimony of the spirit of adoption witnessing Gods loue , and therefore *Dauid* craues it might againe be renewed vnto him.

Thirdly, the word *Nadab* signifies to be willingly moued to giue , therefore among the Hebrewes their Princes were called *Nedibim* for their free munificence and liberality and out of this sense he seekes a new benefite *Dauid* was not a priuat

3
That a Princely minde may be giuen him according to his calling.

*A admoni-
tion for
men in au-
thority.*

~~private~~ man, but a publike and therefore craue so to be gouerned by the spirit of God, that he might be made answerable to his calling: For the pride of Nebuchadnezer the heart of a man was takē from him, & the heart of a beast giuen, & *David* hauing misruled himself, found his gift decaied, by which hee should haue ruled his people: And therefore now praies that as the Lord had called him to be a Prince of his people, hee would not cast him away for his sinnes, but restore to him that measure of Gods spirit, whereby hee might doe that worke according to the excellencie of his calling. Oh that all Kings and Rulers of people could euer remember this, what

what shall purchase them reuerence of their subiects? is it not the image of God? what shall make them able to gouerne others? is it not the spirit of God governing themselves? This was *Pharao* his reason why he made choise of *Ioseph*, *Where can we finde so meet a man as this to rule, in whom the Spirit of God is.* And therefore aboue al other men should they bee most instant to pray, that God would establish their hearts by his spirit: making their affections seruants to their reason, that so themselves being ruled by God, they may the better rule his people.

Alway wee see, it is not a small thing, which *Dauid* heere

O seeketh

It is an honouring of God, when we seeke great things from him.
Saulan.

seeketh from God, but hee seeketh the greatest gifts that God giueth on earth to his children, *Rem magnam a te peto domine, quia tu es Deus magnus Dominus, iniuriam tibi facit qui a te parua petit.* O Lord, I seeke great things from thee, because thou art a great God, they dishonor the Lord, who seeke small things from him, and they are most welcome to him who seeke greatest things from him; as is euident by *Salomons* petition: hee offers himselfe to be our Father, his Sonne to be our Sauour, his Spirit to be our comforter, to confirme and establish our hearts. These are his most excellent giftes let vs couet these.

VERSE

VERSE. 13.

*Then shall I teach thy way vnto
the wicked, and Sinners shall be
conuerted to thee.*



Hitherto we haue
heard DAVID'S
petitions ; now
followes pro-
mises, which are
of two sorts, in the first, hee
promises to bee a good instru-
ment to conuert others vnto
the Lord : in the next that hee
shall publish the praises of his
God.

There is a dutie that goeth
before remission of sinne, and
that is a godly sorrow for sin,
O 2 which

*With petiti-
ons Dauid
ioynes pro-
mises*

*Before re-
mission of
sinne goes
repentance.*

*And after
followes
thankesful-
nesse.*

which causes repentance to saluation : for how shall the Lord remit the sinne whereof man wil not repent. And there is an other dutie that followes it, and that is thankfulnessse to God, and a louing care of the saluation of others. Our Sauiour collected well, that many sinnes were forgiven to that penitent woman that did wash his feete with her teares, because shee loved him much. But alas, if it bee considered how small is our loue towards God, how little is our regard of the saluation of our brethren. It may be said of many in this age, they haue but small, or no warrant, that there sinnes are forgiven them, who haue so little, or no loue toward God,
and

and their brethren, for the argument holds sure, they cannot but loue the Lord greatly, to whom great and many sinnes are pardoned and forgiven.

Then: Marke his words, when will *Dauid* teach others, when God hath deliuered him from his sinnes? A man vnder the power and guiltinesse of his owne sinne, is not meet to speake of peace and pardon vnto others. *Obmutescit facundia, si agra sit conscientia.* Eloquence is silent where, the conscience is sicke and diseased. A pittifull prooffe whereof wee haue in *Origen*, who being compelled either to suffer the abusing of his body by an *Ethiopian*, or to sacrifice vnto Idols, made

He is not meete to speake of peace and pardon to to others, who is vnder the power of his owne sinne.

*Nicephor.
lib. 5. cap.
32.*

choise of the last, and offered incense vnto Idols, wherewith his conscience was so troubled, that afterward comming to *Ierusalem*, and there being first requested, and then vpon his refusall forced to teach, hee went to the Pulpit, and read there these words of the 50. *Psalme*, *What hast thou to doe to take my ordinances in thy mouth, seeing thou hatest to be reformed, when thou seest a thiefe, thou runnest with him, and art pertaker with the adulterers.* When hee had so done, hee closed the booke, and because hee found his mouth closed by the guilt of his conscience, he fel to weeping and mourning, whereby he prouokt all the congregation to mourne with him, but
was

was not able to teach any. whereof all preachers haue their warning, that with great care they should keepe their conscience cleane, if they would speake to the conscience of others: and if at any time they haue hurt their conscience, without delay should they heale it by repentance. *Cum eradicantur ex corde peccata exinde qui in Christum credunt, linguis loquuntur nouis.* Then do they, who belecue in Christ, speak with new tongues, when old sinnes are rooted out of their hearts.

Againe wee see our duty craues, that when wee haue receiued mercy from God for our selues, wee should make vantage of it for the edification

*A warning
to Preachers.*

*Bern. in ascens. dom.
Ser. 1.*

*The talent
of mercie
we haue re-
ceiued, be-
cause it is
greatest
should bee
most vsed to
the edifica-
tio of others*

of others. Euery talent receiued from God should bee put to profit, but specially the talent of mercy, as it is greatest: so the Lord requires greater fruit of it, both for his owne glory, and for the edification of our brethren. Seeing wee are the vessels of mercy, should not the sent and sweet odour of mercy go from vs to others. This duty Christ craued from *Peter*, and *thou when thou art conuerted, confirme thy brethen*. And this duty, as *Dauid* heere promises, so we may reade how he did performe it, *Come vnto mee all yee that feare God, and I will tell you what God hath done to my soule.*

Basil.

The propetic of a Christian is, *fides per dilectionem effi-*

cax

cax, faith working by loue. What auiles it to pretend faith toward God, where there is no loue toward thy neighbour, and wherein can thy loue bee declared more then in this, to draw thy neighbour to the participation of that same merit, whercunto God hath called thee. By the Law a man was bound to bring home his neighbours wandring beast, if he had mette with it before, how much more then to turne againe his neighbour him selfe, when hee wanders from the Lord his God? If two men walking on the way, should both fall into one pit, and the one beeing releued out of it, should goe his way and forget his neighbour, might it not iustly

*How we are
bound to
haue a care
of the sal-
uation of
our bre-
thren*

iustly be called a barbarous & inhumane cruelty. Wee haue all fallen into one and the same myre of iniquity : sith the Lord hath put out his mercifull hand to draw vs out of this prison of sinne , shall we refuse to put out our hand , to see if possibly we may draw vp our brethren with vs ?

*Prophane
men not on-
ly commit
sinne, but
teach the
way of sin
to others.*

Thy wayes. He saith not, that he wil teach sinners his wayes; the wayes of sinne can bee learned without a teacher: but he will teach them Gods wayes. There are many profane men in the world, who think it not enough to commit sinne with greedinesse, but will boast of their sinnes; when they haue done them, teaching and alluring others to commit the like
ini-

iniquitie: these are but like vnto dogges, and other such brutish beasts, who when they haue auoyded their dongue, turne about their face vnto it, delighting in the scent therof; and yet blinded man will glorie in such a beastlie quality.

But what are these wayes of God, which *David* sayth hee wil teach? Som of Gods waies are vnsearchable: of these wee should beware; neyther to teach, nor learne that which God first hath not taught vs. But there are other of his wayes, which hee hath manifested, as, the way of iudgement, whereby he walkes stubbornly against them that walke stubbornly against him going farre from them that depart from him:

These are like beasts.

Some wayes of God are vnsearchable, these a man should not learne. Levit.

*Pfal. x8.
But the way
of iudge-
ment and
mercy we
should both
teach it to
others, and
learn it our
selues.*

him : and the way of mercie ,
wherin he shewes himselfe vp-
right with the vpright man , &
comes neere vnto them , who
with a humble & contrite spi-
rit draw neer vnto him. These
are thy wayes, O Lord, which
I shall teach, saith *Dauid*, when
I shall learne them : I haue lear-
ned the way of thy iudgment :
I haue felt thou art terrible to
sinners, and that it is a fearefull
thing to fall into thine hands ;
let me also feel thy sweet mer-
cie, forgiuing my sin; then shall
I teach the way of thy mercy
to sinners also, & shall let them
know how gracious thou art,
how ready to forgiue , & what
they must doe , if they would
be receiued into thy fauour.

All the wayes of GOD are

vn-

vnknowne to men by nature, but especially the way of his mercie. Nature could neuer haue dreamed of that way of mercy, which God hath discovered : it surpasseth all light that is in nature; if God had not reuealed it, man should neuer haue knowne it. Experience may confirme this : for we see it is an easie thing to instruct a man in the knowledge of Gods power, prouidence, iustice, and all, but to bring a sinner to the knowledge and assurance of Gods mercy, is a difficult thing. It is easie to preach iudgement by the Lawe, not so to perswade mercy by the Gospell : this is the highest, and most difficult point of a Pastors calling.

*And sinners shall be conuerted
vnto*

*The way of
Gods mer-
cy naturally
is unknown.*

*Conuerſion
of a ſinner
is Gods
worke.*

unto thee. Marke the wordes of *Dauid*; I, ſaith he, ſhal teach, and they ſhall bee conuerted. When the conuerſion of a ſinner is aſcribed to man, we muſt vnderſtand, hee is not the worker, but the inſtrument of it. He ſhall not want his owne recompence: *For they who conuert many to righteousneſſe, ſhall ſhine like the ſtarres in the Firmament.* But the glory of the conuerſion is proper to the Lord: men may plant and water, but God giues the increaſe. *Paul* preached at *Philippi*, but God opened the heart of *Lydia*: *Peter* preached to *Cornelius* and his kinſmen, but the Holy Ghost brought downe the vnction, which made them Chriſtians. Repentance is a worke full of miracles:

miracles . it makes the dead to rise, the blinde to see, the dumb to speake ; and who can worke these but the Lord ? *Vera Sanitas à Domino solo proficiscitur,* ὁ ὁ βατὸν ὁ ὁ βατὸν διπαπύτου ὁ δὴ α-
τα. As one sheep cannot heale another, but their health cometh from their shepheard; so the true health of our soules cometh from the great Pastor and Shepheard of Israel, *Qui Leones mansuesecit & igni vim adurendi ademit, &c.* Hee that tamed the Lions, & restrained the fire from burning, hee it is that must tame our wilde affections, and moderate the fire of our desires. Let Preachers when they goe to any such worke , require the helping hand of the Lord to work with them.

*Macar.
hom. 44.
Repentance
a worke full
of miracles.*

An vnpenitent sinner is a peruerf and monstrous creature, and bow.

them : and let people answer, and pray with *Ieremie, Conuert vs Lord, and we shal be conuerted.*

As sinne averts man from God, so it peruersts him: repentance by the contrary turnes a man to God againe, and rectifieth all that is in him. An vnpenitent sinner is a peruersted or monstrous creature : for in him, that part is vndermost which should be aboue. The soule that came from heauen, cleaueth to the dust by his body which was made of the earth : he can looke vp to heauen but in regard of his soule : he is but earthly minded. Againe, hee hath his face where his back should be, and by the contrary, the world which should be behinde him, is euer be-

before him, & the price of the high calling of God: euen the riches of that glorious inheritance, which should bee before him, he casteth it behinde his backe, and hath no thought of it. And where a wise man hath alway his heart at his right hand, *Eccles. 10.* That is set vpon best and most necessary things: this foole by the contrary, hath his heart at his left hand, busie about vaine & vnprofitable things, neglecting that one thing, which onely is needfull. And lastly, hee hath that without which should be within: for he should be more beautifull within then without. But the best sight ye will see in him, is that which is outmost: there hee looks like a

P painted

painted sepulchre, but within is full of rottennesse: So confused a creature, is miserable man in his sinnes; all is disordered in him, he is *Tartarus*, a little hell on earth, a terror to himselfe, a trouble vnto others, euer vexed with restlesse and fruitlesse perturbations.

*But by grace
he is recti-
fied and re-
newed.*

But from this time, by the grace of repentance hee conuerteth & turneth to the Lord his God, then a comfortable change and comely order is wrought in him, then the body becomes subiect vnto the soule, then the affections begin to follow reason, and order restored makes him a quiet and peaceable heart, by the which he begins his heauen vpon earth.

VERSE.

V E R S E. 14.

*Deliver mee from blood, O God of
my salvation, and my tongue
shall sing ioyfully of thy righte-
ousnesse.*



N the midst of
his promises wee
see how he inter-
laces a new peti-
tion for mercie,
for still he found his conscience
pressed with the greatnesse of
his sinne, and therefore so oft as
hee feeles it, so oft calls hee for
mercy, sin is soone committed
as I said, but the guilt, the terror
and the secret accusing voice
therof not so easily discharged.

Dauid can
not satisfie
himselfe in
seeking mer-
cie for his
sins.

*A generall
confession
of sinne is
not suffici-
ent.*

And that now hee discends in particular, it is to teach vs, that a generall confession of sin is not sufficient, we must come to a particular, for it may truly be said, that he hates no sinne, who hates not one aboue the rest, the sin which hath wounded our conscience deepest wil grieve vs sorest, this is manifest in *David*, who hauing committed two abominable sins, Adultery and Murther, in his particular confession makes mention of the bloud, not of the adultery, for as in griefes of the body the greater paine makes the lesse not to be felt, so is it in the grieve of conscience, though there be a grieve for all sinne in the penitent, yet the grieve for the greatest sinne exceeds

exceedes all the rest.

How heauy a sinne the shedding of innocent blood is, may appeare, if wee consider these particulars. First it is a destroying of the image of God, which cannot be without a great contempt of the diuine maiesty. When *Theodosius* had resolved to slay many Citizens of Antiochia for casting downe the image of his wife, the Empresse Placilla : It was a notable warning which a certaine Macedonian sent to him : If thou be so moued for demolishing of the brasen image of Placilla, how shall God be offended at the destruction of man who is the liuely image of God, the losse of the one may soone be repaired, but the losse of the o-

P 3

ther

*Shedding
of innocent
blood a
fearefull
sinne.*

I
*Because it is
a demolishing
of Gods
image.*

ther can neuer be recouered, a Brasen-image cast downe may be set vp againe in the same or a better estate ; let a man once be slaine, and who can reuiue him ?

2

*It puts out
the life of
man for
whom Christ
died, and
so is iniur-
ious to
Christs
death.*

Secondly, if a man be considered as he is a Christian, he is a part of the price of Christs blood, I am commanded not to offend my brother for whom Christ died in a matter of meate and drinke, which otherwise is lawful, how then dare I slay him ? Oh what a horrible crime is this to put out the life of that man, for whom Christ died, that he might purchase life vnto him!

3

*It makes a
man more
vnnaturall
then beasts.*

Thirdly, the similitude of nature makes it a grieuous sin for a man to destroy his owne kind.

kind. Euery hearb that growes out of the earth hath a seede or some other equiualent vertue, wherby it seekes the conseruation of his owne kinde : and brute beastes forbearē on another : only vnnaturall man destroies his kinde, yea we read that Lyons and Benres haue spared christians presented naked before them, but whom the beasts did spare, them man more beastly then vnreasonable beasts did cruelly deuour.

And lastly, the fearefull punishment of it declares, how feareful a sin it is. As in the first plague of Egypt all the waters therof were turned into blood, so is it with a murtherer, all is turned in blood to him, at his table his meate is seasoned

P 4

with

Cent. 4. l.

1. c. 5.

4

*It is punished with
fearefull
plagues.*

with the thought of it, in his resting bed he is troubled with the dreames of euery one; whom he sees he deemes to be a reuenger of blood, and euery noise which he heares, he feares as a messenger or fore-runner of blood.

In what security are they who think: innocent blood no burden.

This sinne then being so gricuous as it is, we may easily consider how it comes to passe, that prophane men thinke nothing of it, the reason is here that their conscience is sleeping, and custome of sin hath taken away sense: so long as *Dauids* conscience was a sleepe, he thought nothing of it, as appears by his letter of *Vriah*, let not this trouble thee, hereof it is that men sleeping in sinne count shedding of innocent blood,

blood, some of them, but a pastime, and others to be a pietie and religion. Of the first sort were Ethniques, who vsed combats betweene men vpon publike theaters, that by the slaughter of some men, they might make sport vnto others: Of these said Cyprian, *Scelus non tantum geritur, sed docetur.* Of the other sorts are bloody Papists, who thinke it good seruice to God to murther and slay such, as are contrary minded to them in religion, to whō at this time I am content to speake with Erasmus, *Non conuenit ut hoc argumento nos Christianos declaremus, si quam plurimos occiderimus, sed si multos seruauerimus, alioqui citius futurum est, ut nos in Turcas degeneremus,*

m 116,

*Ethniques
esteeme it
a pastime.*

*Cyprian.
epist. 2.
Pa. illis
thinke it
good reli-
gi. u.*

*Erasmus epist.
ad volsum.*

mus, quam Turcis in partes nostras pertrahamus, Et ut feliciter cadat Martis semper ancipitis alea, fiet ut latius fortasse regnet pontifex aut huius cardinales, non ut latius regnet Christus. It is not a good argument to prove our selues good Christians, because we haue slaine many, but rather that we haue saued many : otherwise it shall sooner come to passe, that we shall degenerate into *Turkes*, then turne *Turkes* into Christians : And albeit the euent of battel which is alway doubtfull should succeed as we would wish, it may well be that by blood shedding the kingdom of the Pope and his Cardinals be encreased but the kingdome of Christ shall not by such meanes be enlarged. But

But howsoever to such blind infidels the shedding of blood, bee either pleasure or piety, yet to the godly whose conscience is wakened it is an abominable sinne : how ioyfull was *David* when *Abigail* kept him from shedding of the blood of *Nabal*. How heartily did he thanke God for keeping him from it. And when he had shed the blood of *Uriah*, how earnestly praies hee that God would deliuer him from it. When it was told *Constantine*, there was no way to cure his leprosie, but by bathing him in the blood of an infant, (vpon what respect I know not not) it was a notable answer he gaue, *Malo semper agrotare quam tali remedio conualescere.*

Let

A great mercie to be kept from shedding innocent blood.

Prophesie of Dauid and Constantine.

Let vs flee the burden of innocent blood, and this praier for pardoning mercy that *Dauid* makes, let vs turne it in a prayer for preuenting mercy, *Deliuier vs from blood, wee are the sheepe of Christ Iesus, let vs leaue the shedding of blood to rauening wolues.*

Sinne hath first a commanding power after an accusing or controuling power.

Deliuier me: No doubt *Dauid* powred out these words from his sense and feeling: his speech imports a captiuitie, hee was not a free man, but bound with the cords of his sinnes; the commaunding power of it at this time he was freed from, though before it bound him: but he seekes to be deliuered from the controuling, and accusing power thereof; this vexed him so that hee
thinks

thinks no shame publikely to aske God mercy for these sins, by which hee had offended God, and giuen euill example to the Church: and men who haue fallen with him in publik sinnes, and yet cannot be induc'd to giue glory to God, and remoue offence from his people by as publike repentance, doe plainly declare that they were neuer touched with the conscience of their sinne.

In the primitiue Church such as had giuen publike offences, were not receiued without publike repentance, and humiliation, yea they made supplication to all the assembly, *Volo, veniam reus speret peccat cum lachymis, petat populi totius fletibus ut ignoscatur observet.*

*The manner
of publike
repentance
in the primi-
tiue
Church.*

*Ambr. de
peniten.
li. 3. ca. 16.*

cret, & cum secundo vel tertio fuerit dilata eius communio, credat remissius se supplicasse. I will that he that is guilty hope for mercy, that he seeketh it with teares and mourning of the whole people: and if twice or thrice his receiuing to the communion be refused to him, let him thinke that he hath prayed more slackly then he should and so humble himselfe more intirely then hee hath done. And againe to the same purpose, he saies, If thou hadst a doe to satisfie a man whom thou hadst offended, how many wouldest thou request to sue for thee at his hands? Now seeing thou hast to seeke reconciliation with God, why imployest thou not the prayers of all

*How foolish
are they
who hauing
committed
publicke
sinnes, re-
fuse to
make pub-
like repen-
tance.*

all his his people, *Vbi nihil est quod pudori esse debeat, nisi non fateri cum omnes simus peccatores.* For among vs nothing should be a matter of shame, seeing wee are all sinners, but not to confesse our sinnes, *Vbi ille laudabilior qui humilior, & iustior qui abiectior.* Heere hee is most worthy praise, who is most humble, and hee is most iust, who is most contrite, and deiected for sinne. *Fleat itaque pro te mater Ecclesia,* let therefore thy mother the Church mourne for thee.

Bnt if men who haue offended were touched with the sense of sinne, as *Dauid* was, they would not be ashamed as publicly to confesse it and seeke mercy as he did. For as I said, hee found him-

This is because they are not touched with the sense of sinne.

himselfe straited with his own finnes. *Infernus quidam anima rea est Conscientia*, a guilty conscience is a hell to the soule and a sore prison, not like other prisons: for wheresoeuer the guilty man goes, he carries his prison with him, and this is the equity of Gods iudgements, who inwraps sinners in their finnes, and bindes them with the coardes of their own transgressions, whereof they cannot complaine.

*How sinne
binds and
captiues a
man.*

And this appeareth out of his owne words, when he saies, *Deliuier me*, His speech tels, he found himselfe captiued. Two manner of waies doth sinne strait and bind any man; first, by the commanding power, of it, for then it oppresseth a
man

man in such a sort, that hee can neither eate, nor sleepe, till he obey it. An example of which tyranny we haue in *Ammon*, & many mo. Next by the controlling or accusing power thereof, whereby in such sort sinne committed, so straites a man, that it suffers him not to heare nor thinke of any other thing, but of her accusations onely, whereby the soule of man is filled with restlesse feares, and horrible perturbations. Now at this time *David* was not troubled with the commanding power of sin, but onely with the tormenting, & accusing power thereof, and from it heere hee praies the Lord to deliuer him.

From blouds: The word is plural, from blouds. Noting vn-

būA

Q

to

*Innocent
blood when
it is shed
falls not to
the ground,
but biae on
the head of
him that
shed it.*

to vs, how *David* found euery drop of *Yriah* his blood a burden vnto him. By the phrase of holy Scripture, the blood of him that is. shedde is said to lie vpon his head that shed it. It seemeth vnto men, that the blood of the man slaine is spilt on the ground: but the spirit of God saith, that it lieth on the man slayer. A fearefull thing the blood which before was in the body of thy neighbour, to consecrate his life, thou hast now taken it vpon thy head, to procure thy death, and to cry out to God for a vengeance against thee. If this were considered, it might serue for an awe-band to keepe murderers from bustling as they do, to shedde innocent blood.

And albeit *Dauid* was farre from *Nisib*, when he was slain; for the one was in Ierusalem, the other in Rabbah of the Ammonites, yet the burden of that bloud lieth heauy on him, because hee was the man who counselled *Iozab*, how to slay him with the sworde of the Ammonites. Many waies haue men, whereby to excuse themselves in their sinne; specially, if they did not kill with their owne hands, if they were farre off, when the turne was done: but you see how little all these auails, where the conscience cannot excuse a man.

10. *O. God of my saluation.* So the godly told the Lord; not onely because he is the author of the beginning, but of the progresse

Many waies
may men be
guilty of
sinne, albeit
by their
own hands
they doe it
not.

Praise of
our saluati-
on properly
belongs to
God.

also, and perfiting of our saluation: he not onely gaue life to our soules, when we were dead in sin, but he keepes our soules in life: we fall, and he raiseth vs vp: we wander, and he recalls vs: we sinne daily, and he forgiueth vs. And it is for these renewing mercies, wherby the Lord euery day saues vs from a thousand deaths, in which otherwise we should perish; that we praise the Lord as the God of our saluation.: giuing him this glorie with the Apostle, *The Lord hath deliuered vs from so great a death, he doth deliuer vs: in whom also we trust, that yet hereafter he will deliuer vs.* For the time past he hath deliuer'd, for the time present hee doth deliuer, and for the time to come

2. Cor. I.

come he will deliuer vs : In all these respects wee reioyce in him as in the God of our saluation.

Againe, hee acknowledges that the deliuerance of a man from his sinnes, is not a worke of mans Power. No, it requires the powerful hand, and sauing health of the mighty God of our saluation. Many great deliuerances hath the Lord giuen to his annointed; hee saued *Noah* from the deluge of waters, *Lot* from burning in Sodome, he saned *Israel* in the Red sea, and *Ionas* in the Whales belly, he saued *Daniel* from the Lyons, and *Peter* that he did not sinke, when he walked in the water : but the deliuerance of a man from the

Many great deliuerances receiue the godly but the greatest is deliuerance from sinne.

God hath
fitted the
exercifes of
his worſhip
for our
ſtate.

Psal. 97.

hands of Satan, and ſinne is a greater work then any of theſe, let vs be thankfull to our God for it.

So ſhall I ſing: a ſoule oppreſſed and borne downe with the terrors of ſinne, cannot ſing to the praiſe of God, a Chriſtian in that eſtate, answers al that find fault with him, as the Iſraelites of old did the Caldees, *How can wee ſing a ſong of the Lord in a ſtrange land?* (and how can I ſaies the Chriſtian) ſing ioyfullie, ſo long as the Comforter that ſhould reſreſh my ſoule is away? But bleſſed be the Lord who in euery ſtate hath provided a remedy for vs, that when we are not diſpoſed for one exerciſe of Gods worſhip, the Lord ſhould licence vs to go vn-

to an other. Are we so afflicted that we cannot sing, at least let vs pray that wee may be comforted?

Iam.

And in that he saies hee will sing ioyfully, it learnes vs how we should alway conforme our affections to the words which God puts either in our eares or in our mouthes. If the word of the L. when we heare it or sing it, haue a promise of mercy or a song of thanksgiving, should wee not receiue it and vtter it with ioy? and if on the other hand it containe a threatning, or a confession of sinne, should we not heare it with grieve and contrition: this is it which is taught vs in that parable, if the Lord Pipe we should dance, if he mourne we should sorrow,

*In singing
psalmes our
affection
should be
conforma-
ble to the
word wee
sing.*

And as his word is, so should we conform our affections. But this discovers the Atheisme of this age, whether they heare the word or reade it: no change of the Scripture changes their heart: one Chapter or Psalmes makes them not to reioice, and another to bee sorrowfull, because they heare all, they sing all after one manner, that is, for fashion sake, without any sense or feeling.

*A two-fold
righteous-
nes in God
worthy
praises.*

Of thy righteousness. But how is this that Gods righteousness is the matter of our thanksgiving? Are not his righteous iudgements fearefull and terrible to sinners? But we must knowe the sortes of Gods righteousness: there is one wherby he punisheth the wicked

ked and impenitent, another whereby he pardoneth the beleeuing penitent. And of this spake *Abraham*: *God forbid that the Iudge of all the world should do vnrighteously*; He meant in condemning godly *Lot* with the vngodly Sodomites. And this is greatly for our comfort, that the Lord when hee pardoneth our sinnes, he is a righteous God, both because hee hath so promised, as also that our sinnes are already punished in Christ Iesus: so that the mercie which we get doth no way violate his righteousness. And we whom he hath receyued into mercie, are in such sort to praise him for his mercy, that we may also sing ioyfully of his righteousness.

V E R.

VERSE. 15.

Open thou my lippes, O Lord, and
my mouth shall shew forth thy
praise.

The tongue
to speake, a
great bene-
fit of God.



His Verse containeth a new petition, wherein he craues that God would open his tongue, which his sinnes had closed, that hee might praise God, as hee was wont to doe. The naturall vse of the tongue is Gods great benefit, yea, and a miraculous worke, that a member of flesh should bee an interpreter of a heauely mind, and as it were, a Trenchman, where-

whereby the spirit of one man knowes what is the meaning of another.

But as Consuetude drawes Gods most excellent workes in contempt : so among the rest this is thought nothing, to speake with a tongue only, because it is common ; yet Gods children acknowledge it to be Gods benefite, and the Lord glories in it as in his own work. When *Moses* complayned that hee was not meete to bee the Lords Embassadour, because he was not eloquent, but slow of speech, he receiued this answer, *Who hath given the mouth to man, or who hath made the dumbe or the deafe, or him that seeth, or the blinde ? Is it not I, the Lord ?* When he will he makes the

Dis-esteem'd
now, be-
cause it is
common.

Exod.

Psal.

the dumbe to speake , and the eloquent to be silent: *Out of the mouths of babes hath hee ordained strength* : hee openeth the mouths of children to confesse his name, & closes the mouthes of ancient men, as we see in *Zachary*, and all to teach that the benefit of the tongue is from the Lord.

Sin takes away the use of the tongue, that man cannot speake as he should.

This benefit sin tooke away from man that now naturally, when he opens his mouth and moues his tongue, he speaks to the offence and dishonour of God who made him: the benefit to speake he hath it giuen of God, but abuseth it so through the corruption of his nature, that he speak's not as he should like vnto a man sicke of the pallsie, who by natural strength

moues

moues his hand; but through his corrupt humours moues it inordinatly, and as this way the mouing of the hand is a pain to the one, so is the mouing of the tongue without order both a sinne and punishment to the other. Of these it may be said that Satan opens their mouths, and not God, and good had it bene for them to haue bene stricken with naturall dumbnesse all their daies, for so should their sinnes haue bene the fewer, and their punishment the lesse.

And this is the losse of the tongue, whereof now David complains, and which becometh to be redressed. Where we haue to marke, how manie fearful euils his sin had brought vpon

It had been good for many men that they could neuer haue spokē.

The manifest effects of sinne.

vpon him: it had stolne away
 his heart, peruerterd his spirit;
 stopped his eares, and closed
 his mouth, that hee could not
 thinke, nor will, nor heare, nor
 speake as he was wont to doe;
 therefore prayes he against all
 these in seuerall petitions, that
 God would create a clean hart
 in him, renue a right spirit in
 him: that God would make
 him heare ioy & gladnesse, and
 open his mouth to speake again
 the prayles of God.

Sinne takes
 away sense
 of misery,
 duty, and
 all.
 Eph. 4.

Such are the miserable ef-
 fects of sin: it takes from man
 all senses both inward and out-
 ward, and leaues him without
 feeling; so that he is no more
 moued when hee doth euill,
 then if it were good, yea, not
 touched with fear of the iudg-
 ment

ment due to sinne: but as *Lots* kinsmen made a mock of Gods iudgements, when they heard it, so doe they make a mocke of sinne, & of all that may follow it; but one day they shall feelee the bitter fruits thereof. Men in their sins are like vnto fooles or young children: when their parents or friends perish they mourne not, for they know not the losse, and they care not to exchange the charters of their inheritance with trifles; but when they come to the yeares of discretion, and feelee the losse, then they mourne, and lament for that which in their ignorance they little regarded. It is euen so with men, who as long as their sinne blinds them, cannot mourne, but when God shall

shall waken them, and they see the cuil of it, then they take vp a bitter lamentation for it, and can get no rest night nor day, til God of his mercy pardon and forgine it.

*They who
can not
speake to
the praise of
God are
stricken
with a sore
plague.*

Againe ye see, that if we be gouerned by the spirit of God, we will account that wee are stricken with dumnesse, when we cannot speake to the praise of God. Many are such in this age, who haue a tongue for e- uery purpose, but none for the praises of God, they are stricken with a sore plague, and yet they feele it not, their heart is bound by Satan with the cords of their sinnes, and so their tongues cannot be loosed to glorifie God: from this most miserable estate the Lord deliuer vs.

VERSE.

VERSE. 16.

*For thou desirest no sacrifice
though I would giue it, thou de-
lightest not in burnt offerings.*

IN this verse *Da-
uid* giues a rea-
son, why hee
promised no o-
ther ducty of
thankefullnesse to the Lord,
but to praise him, as hee prote-
sted hee would doe in the for-
mer verse: the reason is, because
the sacrifice in man or from
man which God likes best, is
the sacrifice of a contrite spirit.
Then ye see, that *David* when
he sacrificed praise, sacrificed
R also

*Ioy for
Gods mercy
and sorrow
for our own
sins a-
gree well in
the godly.*

also a contrite spirit, what is it to giue thanks for Gods mercies, if all the same time we be not sorrowfull, that we should haue offended so mercifull a God? The thanks giuen by many is tastles to God, because when they are touched with some sense of that God hath done to them, they feele no remorse of that euill, they haue done against him: happy is the soule wherein these two meete together; a ioy for Gods mercies toward vs, and a sorrow for our sinnes against God.

*what praise
is accepta-
ble to God.*

Psal. 103.

And againe, ye see that if a man praise God truely, he offers with praises himselfe, and all that he may doe: *My soule praise thou the Lord, and all that is within mee praise thou his holy name:*

name : As he shewes in the subsequent verse ; *The sacrifices of God are a contrite spirit*. Wherein he declares, that in thanksgiving to God, hee offered a thankfull heart for bee-gone mercies, a sorrowfull heart for bee-gone sins, a resolute heart in time to come to amend: And this is the praise wherein God delights.

But heere arises a threefold doubt: first seeing the legall sacrifices commanded by God; how can it be said the Lord desires not that which he commanded ? secondly, is not the Apostles præcept *To doe good and distribute forget not, for with such sacrifices God is pleased?* And thirdly, are not wee commanded to *offer up our bodies a living*

A threefold doubt moved.

Heb. 13.

Rom. 12.

The first is
answered,
Dauid
doth not
simply re-
iect legal
sacrifices.

sacrifice holy and acceptable to God, how is it then that heere *Dauid* speakes that God desireth no sacrifice.

To these it is answered, that *Dauid* speakes not simply, but by way of compariso, these external sacrifices, if they be alone wanting the internall sacrifices of a contrite spirit, are not acceptable to God, and of this for the first doubt, we learne that if vnder the law externall worship without the inward pleased not the Lord, far lesse will it now please him vnder the gospell : *Cursed* (said Malachie) *is the man who hath a male in his flocke, and vowes an sacrifices a corrupt thing to the Lord* : And this curse is now double vpon them, who giue not the best they

they haue to the Lord, drawing neere him with their lips, but far from him in their hearts.

As to the second, externall sacrifices of almes and such like now commanded, please the Lord out of all doubt, if they proceed from faith in Christ, offered out of a contrite spirit, not puffed vp with conceit of merit, the humble heart makes a small gift to be great, an example whereof we haue in the widowes mite, it was a small thing but because it proceeded from a great affection, Christ accounted it the greatest gift was offered that day: And the want of a good heart on the contrary makes a great gift to be small, an example whereof we haue in *Cain* his sacrifice, in it selfe

R 3 rich

The second answered, almes and such sacrifices are accepted of God if they flow from faith.

*The third
answered
wee are
bound to
offer our
bodies but
euery offe-
ring of the
body is not
acceptable
to God.*

rich enough, but because it proceeded from a poore affection, it was not acceptable to God: Ten thousand riuers of oile, and all the beasts on thousand mountaines, yea in all the Forest of Lebanon are nothing to the Lord, if the heart be not rightly set that offers them.

And as to the third, we are bound to offer vp our bodies vnto him, but remember euery offering of the bodie pleases him not, some of a blinde zeale becomes the buriers of their owne bodies, like *Baal* his Priests, Turkish Derbies and Popish Penitentiaries, cutting, lancing and renting their flesh; or else defrauding their bodies of that due, which they owe vnto him, prodigall of them in
their

their blind zeale, not moderately subducing them by disciplin. If euery such sacrifice had pleased God, the Apostle would not haue said, *though I feede the poore with all my goods, and though I giue my body to be burned, if I haue no love, it is nothing*: we must first see, that the heart be sacrificed to the Lord, and then the body in the reasonable seruice thereof, for no vnreasonable subduing of the body pleases God.

But what shall be said of many profane Atheists, who now doe not offer so much as externall sacrifices? they will not resort to the assemblies of Gods saints, to giue God in his house external praier and praises: neither offer they to the

R 4 poore

1. Cor. 13.

*Atheists
conuinc'd
who do not
so much as
offer exter-
nall sacri-
fice to the
Lord.*

poore externall almes, norto
God the externall seruice of
their bodies, they bow not the
knee, they lift not their hand,
they vse not the members of
their body as weapons of righ-
teousnesse, and how then
shal we thinke they make
conscience of Gods in-
ternal worship. But
now to the words
in particular.

* * *

VERSE.

VERSE. 17.

The sacrifices of God are a contrite spirit : a contrite and a broken heart, o God, thou wilt not despise.

WE first learne that if any man would offer a sacrifice conuenient for the Lord, let him prepare the spirit and the minde, God himselfe is a spirit, and will be worshipped in spirit, hee lo-ueth truth in the inward affection, *Corpora fecit propter spiritus, ideoque etiam spiritualia non corporea querit* : hee made also the bodies for the spirits, and

*Some offer to the Lord that which is theirs, but not themselves.
Satan.*

and therefore seekes he not bodily without spirituall seruice. Some there are *qui sua dant, non seipfos*, who offer to him not themselves, but that which is their, but it is a blinde folly to thinke thou canst please him with gifts, when thou wilt not giue the seruice of thine heart, and spirit vnto him.

Contrition
of spirit
many waies
expressed in
scripture.

But least wee should thinke that euery spirit is acceptable to God: he addes this epithet, That a Contrite spirit is Gods sacrifice, or as after he calls it a broken heart: it is called by *Ioel* a rent heart, by *esay* it is compared to a bruised reed, and it is also called a pricking of the heart and a melting heart: such as was in *Iosiah*. All which imports none other but that inward

ward vntained sorrow which is in a penitent soule , for offences done against God.

Then were beasts vnder the law said to be sacrificed to the Lord , when they were taken from commō & prophane vses, bound with cords to the horns of the Altar, afterward slaine & offered by fire vnto God. And so is it to be done with our affections, if wee minde to sacrifice them to the Lord, we must first separate them from their wonted wanderings, wee must binde them with the cords of Gods word , and lay them downe at the feete of Christ as his captiues, by godly sorrow: we must slay that sinfull pleasure which was the former life of our affection , and then become

*As beasts in
the Law
were 1.
bound, 2.
slaine, 3.
sacrificed,
so must our
spirits be.*

*But in these
sacrifices
beasts offered
lost their liues,
here men
sacrificed
reouer
their liues.*

come they sacrifices vnto God.

But heere the difference is great: for beasts sacrificed vnder the law lost their liues, and became dead creatures, that they might be sacrificed. But we, when wee are sacrificed, of dead creatures are made liuing: wee being dead in sinnes and trespasses, then begin to liue when sinne is slaine, and sinfull lusts mortified in vs. Oh that wee could remember this, that the strife betweene vs and sin, is here, Who shall slay other: if sinne liue, we must die: if we slay it, we shall liue: except we binde our affections, and deliuer them captiues to Christ, they shall binde vs, and deliuer vs captiues to Satan.

And that yet better we may
know

know the quality and valour of a contrite spirit, let vs consider these things in it: first, an inward sorrow for sinne, which causeth repentance to saluation, not to be repented of. Sinne is contracted with carnall pleasure, but is dissolued with spirituall displeasure: euen as the cause of lickenesse is removed by medicine, which is contrary to it. And this godly dolor is not onely profitable to cure sinnes past, but also to preuent them in time to come. *Cum dolemus admissa, admittenda excludimus, & fit quaedam de condemnatione culpæ, disciplina innocentia:* for when wee mourne for sinnes done, we close the doore vpon sinnes to be don, and the damning of our former faults, be-

Three things con-
curre to a
contrite
spirit.

I

An inward
sorrow.

Amb. lib. 2.
de peniten.
cap. 10.

2
Sincerity
without dis-
simulation.

becomes a discipline, whereby we are instructed to amend in time to come.

Secondly, in a contrite spirit there is a great sincerity: it is that *blessed spirit, wherein there is no guile*; no couering nor dissembling of sinne: for as in a thing which is brayed & stamped, the very inward parts of it are made manifest, and that which before was with a skin or shel, is now presented to the eye of man: so is it in a soule truely humbled: these sinnes which were secret & couered, the contrite spirit casts them out, and makes them open to God & man, fearing no shame in the eyes of man, if so be it may finde mercie in the eyes of God. And therefore said

Augustine

Augustine of contrition, that it was *Sanitas animarum*, *holocaustum medullarum*, a health of the soule, and an offering to God, not of any outward matter, but of the inward marrow.

And thirdly, this true contrition is neuer without faith, which causeth such a vebemēt desire of mercie, as maketh the soule of man to long, to wait, to faint, to crie, to hunger, to thirst for Gods consolation: the delay whereof makes the soule of the creature pine away with inward griefe, and he becoms like that book, wherein *Ezechiel* saw written, lamentations and wo: for still he cries, Wo is me, alwayes til the comforter com, and assure him that his sinnes are forgiven him.

Now

3
True faith
with an
earnest de-
sire of mer-
cie.

Aug.
Ezech. II.

A contrite
spirit called
sacrifices in
the plurall
and why.

Gregor.
Moral.

Now this being spoken of the contrit spirit, we are to see, why hee calls it sacrifices in the plurall number, the reasons heereof are two, first because this is more worth in Gods eies then all the legall sacrifices, though they were ioyned in one, this one excelleth them al, & next because in the contrite spirit are many sacrifices, for it strikes the life of every sinfull affection, and so sacrifices many beasts to the Lord: *Nam si vis compunctionis in intimis afficit, omnis strepitus prauæ suggestionis obinutescit*, for if once the sting of godly compunction touch the heart, incontinent the whispering of wicked suggestion is silenced.

Vnder the law such as wee
Nobles

Nobles and Princes offered great oblations, which far exceeded the offerings of the poore. Wee read at one time *Salomon* offered many thousand sacrifices, the common people contenting themselues with the offering of Pigeons and such like more simple sacrifices: But now Princes among Gods people in Gods estimation are they, who sacrifice most of their sinfull affections vnto him. If the Lord should send vs to the bosome of the earth, to the deepe bottome of the sea, to the vttermost ends of the world, to seeke a sacrifice for him, wee might most iustly be astonished, and specially the poorer sorte, whose meanes may not extend

As Princes under the law multiplied externall sacrifices: so now powerfull Christians are discerned by manifold internall oblations.
2. Chro. 7.

S

to

*They are
inexcusable
who sacri-
fice not to
God, see-
ing that
which he
craues is
within
them.*

*A contrite
spirit is cal-
led Gods
sacrifice,
because he
is the giuer
of it.*

to the furniture of so great a sacrifice, but now O man, since the Lord requires no thing, but that which is within thee, or at least may be and should be, if thou haue not to offer him a contrite spirit, a sorrowfull heart for sinne; is not all excuse taken away from thee? God hath proclaimed to men, what is the sacrifice that pleaseth him, and if any man offer it not vnto him, it is not because he may not, but because he will not: for in this sacrifice the poore may excell the most rich and honourable men in the world.

And yet further, that hee calls the contrite spirit the sacrifices of God, imports that he is the giuer of this grace: he pow-
ers

ers vpon his people the spirit of grace and compassion, which causes them to mourne : hee takes away the stony heart and giues them a heart of flesh. Euen as he prouided a sacrifice for *Abraham*, when hee called him to worship on Mount *Moriah*, so doth hee not onely honour his children to be worshippers of his maiesty, but also giues vs grace, whereby we doe it : that such wormes as we are haue place to stand before so great a maiesty as he is, it is of his fauour: that we haue hearts disposed to pray to him or praise him, is of his grace : and that hee answers vs, is of his own vnspeakable mercie. And in these respects is the sacrifice we offer called Gods sacrifice.

Earthly
kings loue
mirth better
then mour-
ning, the
Lord doth
not so.

Hee is not like vnto other Kings, for commonly they loue mirth better then mourning, *Ioseph* mourning for *Iacob* his father, might not come before *Pharao*: *Nehemiah* with his sad countenance was afraid to stand before *Artaxerxes*: *Mordecai* with his mourning weed, entred not the courts of *Ahasuerus*, but we are most welcom to the Lord, when wee come with our mourning weedes: *Achabs* sackcloth profited him something, but *Iezabel*, hir attiring and painting of hir face auailed nothing, she was cast to the dunghill, as a portion for dogges: Our face is neuer so pleasant, as when it is watered with the teares of a penitent heart. My Done that mourneth
in

Cont.

*in the clefts of the rocke, let me see
thy face.*

Now in this that wee haue
spoken concerning the sacrific-
ces of God, let vs remember,
that there is one great & prin-
cipall sacrifice, which for the
valour of it selfe is acceptable
to God, that is the sacrifice of
Christ once for all offered vp-
on the crosse, all other only in
this and for this are acceptable
to him.

Thou wilt neuer dispise. What
fruite ariseth of a mourning
heart for sin he now subioynes,
the Lord neuer dispiseth it, at
no time, in no person. It ren-
ders comfort not onely for the
time to come, but also for the
time present, *ipsa lachryma sunt
vice deliciarum*, for euen teares

*The great
sacrifice of
Christians
which makes
all other ac-
ceptable, is
Christ.*

*The end of
godly mour-
ning is ioy.
Macar.
hom. 15.*

chrys. in
Math. hom.
6.

Contrition
of spirit an
excellent
grace and
we should
delight in
it.

are in stead of delights, and Gods children finde more solid ioy in their present mourning, then worldlings can in their mirth and greatest reioy- cings. And as for the time to come, we know that our mourning will be turned into ioy, and all teares shall be wiped away from our cies, *sicut post vehementes imbres aer purus efficitur, ita lachrymarum pluuia serenityas mentis sequitur*. For as after the showers of raine the aire is clearer, so after the teares of repentance, the mind becomes calme, perturbations cease, and the soule is pacified.

Since a contrite spirit is so excellent a grace, as brings comfort presently, and much more for the time to come, for *they that*

that sorrow in teares shall reape in ioy:
 Blessed are they that mourne, for
 they shall be comforted. What a
 folly is it that we cannot mourne,
 how shall the Lord gather our
 teares, which we scatter not? or
 how shall he wipe those teares
 from our eyes, which we neuer
 shed? or shall he comfort vs that
 mourne not? No, sacrifice is
 more acceptable to him, none
 more pleasing to him, none
 more profitable for our selues:
 and why then are we not care-
 full to be more abundant in it?
Nemo potest, & in hac vita & in
futura gaudere: Necessse est unam
amittat, qui alteram vult posside-
re: No man can haue pleasure
 here, & hereafter also. He that
 receiues his consolation heere,
 let him looke for desolation

Aug.

Esa. 65. 13.

hereafter, that answer giuen to
 on, serues for all the wicked, *In*
thy life time thou receiuedst plea-
sures, and Lazarus paines: now
therefore is hee comforted, and
thou tormented: And again, *My*
seruants shall eate and yee shall be
hungry, my seruants shall drinke
and ye shall be thirsty, my seruants
shall reioyce, and ye shall be ashamed,
my seruants shall sing for ioy of
heart, and ye shall cry for sorrow of
heart, and shall howle for vexation
of minde, God make vs wise,
 that wee may make choise of
 the best, to mourne now with
 Gods seruants, and hereafter
 also be comforted with them.

VERSE.

VERSE. 18.

*Be fauourable vnto Sion for thy
good pleasure, build vp the wals
of Ierusalem.*

Now followes the
second part of
the Psal. where-
in he praies for
the Church of
God, after that he hath praied
for himselfe. His order is ve-
ry good; to haue done the se-
cond, and neglected the first
had beene vnprofitable: for
with what successe canst thou
pray for others, who art not
reconciled with God, thy selfe?
And again if he had contented
him

*The second
part of the
Psalme,
contayning
a praier for
the Church.*

The godly
prefer the
welfare of
the Church
to their own
private
weal.

him with the first, and neglected the second, he had beene vndutifull.

For all they who are liuely members of the Church, prefer the good of the whole body, vnto their own particular welfare; as we see in good *Nehemiah*; all his honor and preferment in the Court of *Artabshast*; was not so pleasant vnto him, as the desolation of Ierusalem was grieuous. The wicked by the contrary, like *Tobiab* and *Sanballat*, with the rest of these Samaritans, are grieued, when they heare that Ieruselems wals are a building; and miserable *Haman* made a plain confession, that all his honour, wherunto he was aduanced, did him not so much good

as

as the welfare of *Mordecai*, and of the people of the Iewes, did him euill. Wo be vnto all them that are of such a disposition; not onely strangers, but enemies to Israels Cōmon-wealth, they shall neuer reioyce with the ioy of Gods children: but wee will pray for Ierusalem, *That prosperity may be within her wals, & peace within her Palaces.*

David had hurt his people, not onely by giuing them an euill example, & by wakening Gods wrath against them; but by deliuering a number of them to the sword of the Ammonites for *Uriah* his sake: and now he benefites them by his prayer. This true repentance will teach vs, first, to restore the Lord to his glory, and then to
repaire

*Repentance
teacheth vs
to repaire
wrongs we
haue done.*

*An example
of happie
loue be-
tweene a
good King
and his peo-
ple.*

repaire the wrong wee haue done to any man, so far as we may.

Againe, we haue to marke *Dauid* his father loue to his people : hee had hurt them twice, once now by his adultery and murther, and after by numbring the people, for the which God diminished their number by pestilence. And both the times his heart was foregriued for them, as he declares by his prayer, that both heere and there he makes for them: *It is I (said he) that haue sinned, and committed the euill, but these poore sheepe, what haue they done? O Lord God, let thine hand be on me, and on my fathers house, and not on thy people for their destruction. What a loue*
is

is here! he wisheth himselfe to be stricken, that his people may be spared: and they againe repayed him with the like louing affection, for when he would haue gone out to battel against *Absalom*, they would not let him hazard himselfe: *Thou art* (said they) *more worth then ten thousand of vs.* A happy harmonie, where a King with tender affection embraceth his people as his owne children, and they again esteeme and reuerence him as their father.

For thy good pleasure. He neither pretends his merits, nor his peoples innocency, but appeales to Gods mercie: the good pleasure of his owne will mou'd him to chuse a Church, and it is the same that moues him

*The Church
is preserved
by Gods
mercy, not
their merit.*

him to conserue it. Euen when the sins of his people procure that he shold destroy it, if there were no more to preserue the Church, but hir owne deseruings, or the fauour, fidelity, and constancie of Kings, protectors thereof, it could not continue long; but God is the builder of Ierusalem, his fauour is the wall thereof, and therefore is it, that neither the sinnes of them who are within, nor malice of them who are without it can ouercome it.

*Ieruselems
materiall
walles were
foure.*

Build vp the wales. He praies both for the materiall and spirituall wals of Ierusalem. In regard of materiall wals, Ierusalem was a strong City, of foure quarters, euery one of them by walles deuided from another.
The

The first & highest was mount Sion, in it was the City of *Dauid*, called by *Iosephus* the superiour city, exceeding strong in regard of the naturall situation thereof: the second was called the daughter of *Sion*, because it seemed to come out, as it were, of the bosome of the other, in this was the mount *Moriah*, whereupon the Temple stood: this City was compassed with a strong wal wherein stood threescore of strong Towres. The third was beautified with many ample streets pleasant ports, and compassed with a wall, whereupon were fourteene Towers. The fourth was inhabited by all sorts of Artificers, compassed with the third wall which was twenty and

Externall
state of a
citie de-
pends on
Gods blef-
ſing.
Pſal. 127.

and ſiue cubits high, and had in it foureſcore and ten Towers ſtrong, high and foure cornered.

And albeit in *Danids* daies the city was not as yet brought to this perfection, but was rather in the building, yet *Danid* knew, except the Lord build the house, they labour in vaine that build it, and except the Lord keepe the Citie, the keeper watches in vaine, and that many flourishing Cities and strong Castles haue becne made desolat for the finnes of them that dwell in them: and therefore fearing least his sinne had procured a curse in Ierusalem, like the curse of Iericho, hee praies euen for the externall state thereof.

But much more may wee
thinke

think he had regard to the spiritual wals therof, which his sin had demolished, and he praies God to repaire againe. The first, innermost, and strongest wall of Ierusalem, is the Lords fauourable protection: this is called by *Zacharie* a wall of fire compassing Hierusalem, which wil burne and consume the enemies that inuade it: the secundarie walles are holines and vnitie, for an vnholie people are naked, like the idolatrous Israelites, after their worshipping of the golden Calfe, and this breach of holinesse euer procures breach in vnitie among people, & makes a rupture in the wall, whereby the aduersarie may easily get vantage. Now *David* knew

T that

*Ierusalem's
spirituall
walles.*

¹
Gods protection.

²
*Holines and
vnitie.*

that by his sinne hee had procured to be depriv'd of Gods fauour, and that his sons and seruants should rebell against him, as he had rebelled against the Lord his God: and therefore he craues that these euils may bee remoued, his filthie sinne pardoned, the fauourable protection of God continued, and vnity betwene him and his people preserued. And this for Ieruselems walles.

*No enemies
can destroy
the walles of
Ierusalem,
only the sins
of inhabi-
tants.*

Wherof let vs learne what it is that makes the Church a prey to her enemies: what destroyes the wals of Ierusalem: No force, no multitude, no policie, nor engine of the enemy, only the sinnes of them who dwell within it. God make vs wise to take this to heart, lest
our

our sinnes make a breach in Ierufalems walles.

VERSE 19.

Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation, then shall they offer Calues vpon thine Altar.



Is petitions are concluded with a promise of thankes-giuing. *Whē thou shalt be fauourable to vs, then shall we offer, and thou shalt accept. Multiplicatiō then of sacrifices is an effect of Gods fauour, to haue a heart rightly set to pray*

T 2

to

An heart to offer praise and prayer to the Lord, is an argument of mercie.

to the Lord, or praise him, is an argument of mercie. When God was angrie with Israel, he sent vpon the Caldeans, who tooke away the daily sacrifice; but it is an effect of a farre more fearefull wrath, when God deliuers vp men to the hardnes of their own hart, suffering them so to be captiued by Satan, that they can neither repēt of their sins, nor pray for graces which they want, nor yet giue thanks for benefits that they haue receiued: where the heauens become brasse, and send downe no dew: what maruell the earth be like iron, and can render no fruit; but if the Lord looke on vs in mercie, as he did on *Peter*, then shall we mourne for our sinnes, and if hee be fauourable

uourable vnto vs, as heere *Dauid* prayes, then shall we be willing sacrificers of praise, and thanks vnto him.

The order of his wordes makes this cleare vnto vs. When thou shalt bee fauourable to vs, then shalt thou accept our offerings. Except first our persons be in fauour with God, our actions were they neuer so good in shew, will not bee acceptable to him. Examples hereof wee haue in *Abel* and *Cain*, God looked first to *Abel*, and then had respect to his sacrifice. Let vs therefore aboue all things haue a care that we may be in fauour with our God, reconciled with him in Christ, otherwise all our prayers and oblations whatsoeuer,

If our persons be not first in fauour with God, our actions cannot please him.

*Thanksgi-
uing an e-
ternall due-
tie we must
discharge to
the Lord.*

are but an abomination to the Lord.

And last of all, we see heere how the greatest and most enduring duetie wee owe vnto God for all his benefites, is thanksgiuing, hee is content the profit of them all be ours, hee craues no more but praise. Wee want not matter for which wee should praise him; onely we want affection: and therefore haue we to pray, that the Lord among all the rest of his great goodnesse, wherein he is daily abundant toward vs, would also blesse vs with a thankfull heart, that in this duetie also wee may abound toward the Lord our God. To whom be praise, glorie, and honour for euer.

Now

*Now unto the King Immor-
tall, Everlasting, Inuisible :
Vnto God onely wise be
honour and glorie
for euer. A-
men.*

FINIS.

